UNITED THEOLOGICAL SEMINARY

LIBERATING YOUNG MINDS :
A COFFEE HOUSE PROJECT

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The Abstract

This project is intended to help raise the self-esteem and self-confidence of youth twelve to twenty-one by exposing them to spiritual and intellectual influences for the purpose of shaping their thinking. The goal is to so lift their thinking that their actions will in turn change from self-hating and self-destructive patterns of behavior to more constructive patterns. The coffee house model is being employed as a way of providing a safe, wholesome, relaxing environment in which life changing and mind expanding activities can take place through plays, poetry, songs, games, discussions, and conversations. So many negative influences are impacting the minds of our youth, the coffee house project is intended to provide a positive influence to offset the negative forces.

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INTRODUCTION

It is imperative for a church congregation to strive to find ways to live out their mission, as they meet the real needs of the suffering masses. If her creed does not compel her to meet these needs, then her knowledge of a compassionate God should. The Greater Bethel African Methodist Episcopal Church, steeped in a long history of social, economic, and political activity on behalf of the poor and needy, has chosen to embrace this heritage by starting a (liberation) coffee house. A description of the coffee house concept itself will help the reader understand, at the outset, what is meant by the term, coffee house. This description will include various examples of coffee house projects. One of these descriptions was obtained through an interview with a retired banker by the name of Mr. G. "Bud" Carrier. Mr. Carrier shared information about the "Salt Cellar" coffee house. Once the description has been read, and the concept fully understood, then the remainder of the paper should have greater meaning as it is being read.

A section is included on the mission of the local church. The mission statement of a church should tell one what the church ought to be doing with her time, talent, and resources. This mission may be seen in terms of the church's printed mission statement, but also in terms of how it is worked out, in the life and traditions of the

church. Once this is clear, one may then ask whether the coffee house concept is compatible with that mission. In the life of the African American and African Methodist Episcopal Church programs, projects, and ministries have frequently been employed to help liberate the race. Many times these techniques have been unconventional and even non-traditional ; but, often the sickness has required extreme measures to reach a cure. The section explores the question of the appropriateness of a program like this one in an African American context.

In this paper, this writer will also describe the context within which Greater Bethel Church functions. The following questions will be addressed :

(1) What is the composition of Greater Bethel?
(2) What is the financial condition of the congregation?
(3) How much support from ministers who make up the staff will be available?
(4) What is the church's environment?
(5) What is the faith stance of the congregation in general ; and what difference does it make?

All of these questions will be addressed very early in the paper.

The next chapter covers the Theological Foundations for this project. In this chapter, this writer tells why God would consider a project, such as the one being proposed, to be important. It is unfortunate that the minds

of oppressed people are affected by oppression. The economic, social, and political effects of oppression are oft times well documented ; however, the mental and emotional damage is often overlooked. In this chapter, a parrallel is drawn between the experience of slavery suffered by the Hebrews and that suffered by African American Americans in this country. Insights will also be drawn from the work of Paulo Freire in South America.

The remedy for the mental and emotional legacy of slavery is found partly in the admonition to teach our children God's ways. The Hebrew children were reminded of the bitterness of slavery by observing the Passover each year. They were commanded to teach their children what this feast means.

Something is also said herein about the universality of some value, or what might be considered the absoluteness of truth. The American society appears to be a two-faced society, in relation to the truth. They say that there are no absolute truths ; but, this American society functions (acts) in a way that clearly shows that they do believe some things to be undeniably true. This paper will wrestle with a serious spiritual basis for a (liberation) coffee house.

An earlier version of this project ran for a brief period during the early part of 1992. It enjoyed a popular run. There is a brief description of that experience

included herein. A description of the start-up process, the different groups of people who attended, the activities that were conducted, the food that was served, the furniture that was secured and prepared for use at the coffee house, the days and hours of operation, and the problems that were encountered, can all be found in the section following the Theological Foundations. We were able to learn a great deal from our original coffee house experience.

A number of meetings were held in preparation for the opening of the second version of the coffee house. People of many different backgrounds gave good advice about ways to strengthen the project. Educators, former educators, juvenile court counselors, a retired postal worker, a lawyer, and a district attorney all gave helpful input into this project.

The heart of the paper is in the section containing a thorough description of the project itself. At the very outset, the purpose, goals, and strategies are set forth. A portion of this description is devoted to a listing of some of the values that we will seek to strengthen in these young people. An actual schedule of the coffee house activities from opening time to closing time is included. A list of potential speakers, their occupations, and the subjects about which they will speak, is also included herein.

"Respect Codes" or rules for proper conduct in the coffee house are stated in this description. It is hard to have any orderly gathering without some understanding about what is acceptable and what is unacceptable.

A description of the duties hosts and hostesses will also be found in this part of the paper. A budget is presented herein to give some idea of what may be the expected income and expenditures for the first year. All figures are based on : (1) a one year term, (2) one night during the week, and (3) private support. Our plans are to continue the project until the need for it has disappeared.

A chapter is included which outlines the results of the implementation of the project. A chapter on the evaluation of this project is included next. This project has been designed to make evaluation simple and scientific. Data has been compiled on several levels. Information about the crime statistics of youth (16 and younger and 19 and younger) on the state, county, and city level, have been collected.

The Greater Bethel Coffee House will focus on the youth in the age group 12 to 21 within the 28208 zip code area. Crime (arrest) statistics and juvenile court statistics involving these areas will help us see how much of an impact the coffee house will have on the targeted population.

This is why we are working with the Quail Hollow Middle School. All of the youth in the 28208 zip code area (the neighborhood around Greater Bethel A.M.E. Church) are assigned to Quail Hollow Middle School. This middle school does keep statistics about drop-outs, teen pregnancies, attendance patterns, grade point averages, and disciplinary referrals on the targeted population. At the end of this year, the data that is collected on the students will be compared with the data that was collected at the beginning of the project. This should tell us what kind of impact the program will have made. The same information will be gathered from South Mecklenburg High School.

In every project, one must eventually come to the point where the question is asked, "Where do we go from here?" Dr. Martin Luther King, Jr. asked this question in reference to the progress of our race ; but the question surfaces now as a means of ascertaining the future plans of the coffee house project. This section can be summed up with that question. The coffee house project supervisory committee plans to take steps to <u>expand</u> this project until its impact is felt on a large scale and the many negative statistics plaguing this race have disappeared.

The coffee house will make use of : a clear understanding of the coffee house concept ; an understanding of the appropriateness of a coffee house in the A.M.E. tradi-

tion ; the local church environment, resources and conditions ; our understanding of how God expects us to respond to the needs around us ; what was learned in the first coffee house attempt ; several preparatory meetings ; a description of the coffee house project itself ; the results of the implementation ; a well-designed evaluation ; and projections for the future. Using this process will make life better for the youth in the neighborhood around Greater Bethel African Methodist Episcopal Church.

Chapter I :

THE COFFEE HOUSE CONCEPT

In this chapter, the writer will examine the concept of a coffee house. What is a coffee house? Where did the notion originate? What is its relevance for doing Christian evangelism? Has this type of project been done before? These and other such questions will be explored in this chapter.

A coffee house is "a place where coffee and other refreshments are served, and people gather for conversation, entertainment, etc."[1]

The term coffee house concept itself can be traced to London where "a type of cafe ... served as a center of business, culture, and political life in London. Coffee houses thrived from about 1650 to 1850".[2]

London Version

This early model coffee house had a specific function in the life of those who attended it.

> Many Londoners went to one or more coffee houses several times daily to learn the latest news. Many men kept regular hours at coffee houses, so that friends and clients knew when and where to find them. Large trading companies had their headquarters at certain coffee houses. Actors, painters, writers, and politicians gathered at others.[3]

It was quite clear that the function of a coffee house was more clearly established within the structures of society in London than it is here in America. People knew what to expect from a coffee house.

There had to be a large number of coffee houses to accommodate the whole of society at these cafes. It was reported that "in 1730, London had about 500 coffee houses".[4]

It is interesting to note that as society changed, then this institution grew less and less necessary. The coffee house as it is described above has completely disappeared from the scene. What happened to these coffee houses?

> During the 1800's, they were gradually displaced by the home delivery of mail, the growth of the newspaper, and the appearance of private clubs.[5]

American Version

When the coffee house concept appeared on the American scene, it had undergone some significant modifications. During the early to mid-1960's, many churches sponsored coffee houses as a serious attempt to evangelize the unchurched.

John Perry, a former Yale Divinity School student and a former coffee house director, reports that,

> the coffee house epidemic first broke into the clear light of day in 1963 with the publication of The Call to Commitment by Elizabeth O'Conner ... The wider church was astounded to learn that ... the coffee house ministry was the result of some very clear and profound ... rethinking about the nature of the church and its ministry in the world.[6]

Many coffee house projects were developed,

> Within a year of O'Connor's initiatives the number of churches undertaking this new form of ministry doubled from twenty to forty. Then it

> doubled again so that there were about one hundred by January, 1965.[7]

This effort is therefore an attempt to rediscover and perhaps reproduce the vitality of the earlier coffee houses. Some may find it amusing that the American version of the coffee house eventually became popular abroad.

> In the summer of 1965, the Coffee House Study Project discovered almost two hundred projects in forty-two (42) states, Australia, Canada, and England. By the spring of 1966, there were over 1,000 projects.[8]

The coffee house concept, as many Americans have come to understand it, may involve using an otherwise unoccupied commercial facility or a church basement. The purpose is usually related to Christian (outreach) evangelism and/or entertainment rather than news or business transactions. Since the setting is still primarily a social one, the American version of the coffee house merely represents a modification of the original concept. This fact may have accounted for its relatively smooth re-entry into Europe.

The coffee house, as many of us have come to know it, is a place where Christian evangelism can take place. The attractive feature about the coffee house is that its environment is suitable for reaching those who do not usually attend church worship services. Perry said that,

> Most Americans see the church as preaching moralism and absolutism. So many Americans have only a superficial acquaintance with Christian thought. This ... has left the church in a world which misunderstands what little it has heard, and has not even heard the whole story.[9]

Certainly, this is true of our youth today. We, therefore need a way to present Christ that is not the traditional, stereotypical way. The coffee house concept allows for a "slow rain" kind of presentation, which takes into account the misconceptions that people have about the church and about Jesus. Plays, songs, Christian comedy, stories (couched in modern frames of reference) can help remove these barriers to evangelism.

Outreach

Most junior and senior high students, because of prevailing stereotypes of the church, will not attend worship during the regular worship hour. Perhaps, too, because of perceived moral inadequacies or the belief that all church people are hypocrites, these persons refuse to come to a regular worship service. The coffee house serves as a Theological Halfway House. The justification for the existence of such a place, in light of the admonition to avoid being "lukewarm", is that the coffee house atmosphere (since it is already removed from the sanctuary and the external trappings of stereotypical worship) at least has the potential to allow for a presentation of the Gospel unincumbered by those things that usually discourage and bore young worshippers. In this setting, the Gospel message may be presented differently and will also be heard differently, with greater clarity.

The coffee house does not occur during the 11:00 A.M. Sunday Worship Service ; neither is the format similar

to that of even a 7:00 P.M. Vesper Service. The coffee house is different even from the church fellowship dinners or most of the other activities planned for the church membership.

> It differs sharpely from the church supper, which draws only those who are willing to play the social niceties game : to smile all evening, to engage no one in threatening conversation, and to reveal nothing personal or intimate which would embarrass the other party. Admittedly, this game is relatively easy to play, because one may be assured that only the "right kind" of people will be present.[10]

But the coffee house serves people who are not apt at pretending to be holy and and glossing over the more painful feelings buried deep within.

Conversations

Conversations, not preaching will be the primary vehicle for communicating the Gospel. Of course, preaching has its special place in God's plan for soul-winning. However, the conversational setting of the coffee house allows for the cultivating of the heart, as well as the planting of seeds so that preaching itself may be made more fruitful.

Coffee House time is not a time for self-righteous bragging or insensitive pre-judging. It is, however, a time for listening and sharing, and engaging in dialogue with another person. In these ways, a deeper understanding of who Jesus is may emerge.

The Coffee House should not present the same ele-

ments that are present in the 11:00 A.M. Worship Service or in other segments of the worship. John Perry has said

> We must be willing to admit that the main reason people don't come (to worship and Sunday School) is that they don't want to come. It would be an insult to their freedom simply to offer more of the same in a new setting. Instead, we must strive to develop new alternative ways of presenting the Good News.[11]

One may ask, What particular programming has proven to be most popular with coffee houses in the past?

> Approximately half of all coffee house formal programming involves folk singing. Second in popularity is poetry reading, taking another quarter. The remaining quarter of programs include lectures, movies, debates, discussions, plays, dramatic readings, and instrumental concerts (trios, small ensembles, etc.). But this overall proportion does not take into account the fact that some coffee houses have all folk singing, and others have none.[12]

Of course, the type of singing or exact programming will vary with the cultural appetite of the group attending the coffee house. Naturally, coffee house attendees would prefer music that comes out of their own heritage. Fortunately, the musical heritage of the African-Americans is sufficiently broad enough to accommodate a wide range of appetites. Music seems to be a popular attraction for young people in the Charlotte area. However, movies, step-groups, poetry, etc. are also popular.

> What is "good" about many coffee houses is not that they are cheap places to hear "name" folk singers, but that they represent seemingly ordinary persons with creative talents who are not solicited by or attracted to the commerical show business world.[13]

Much talent is readily available to the Coffee

House within the Charlotte area. This talent will be used.

The New Haven Connecticut Version

In 1971, a "Coffee House" was started in New Haven, Connecticut. Sessions were held on Friday nights in the basement of an African Methodist Episcopal Zion Church. Poems and other forms of entertainment were used to raise the consciousness level of those who attended. Different kinds of coffee were served, and doughnuts were available at a minimal fee. The atmosphere was informal and so was the attire. To a large degree, the coffee house project, that is herein being proposed, has grown out of the impressions in my memory of that New Haven, Connecticut coffee house.

Unlike the New Haven, Connecticut coffee house, the Greater Bethel coffee house will be operated by a Committee of church, community, college, and middle school people. The New Haven, Connecticut coffee house was operated by a seminary student who was able to gather a support committee around him. Having been only an occasional participant, I was unaware of the intricate details of the operation of the coffee house ; however, I can say that it became a popular place for young people to socialize, learn, and grow. It is our intent to offer the Wesley Heights community and surrounding areas a similar project.

A Charlotte, North Carolina Version

In the mid-1970's, two Charlotteans started a coffee house under the title "The Salt Cellar". This coffee

house met in an abandoned clothing department store for two years. On the first night, 300 young people came out.

The entertaiment consisted of professional, semi-professional, and amateur singers. A love offering was was taken up to pay such groups. There was no cover charge for entry into "Salt Cellar". Attendees could, however, purchase soft drinks and snacks while there.

The rent for the building was $50.00 a month ; and outside donations were secured to cover this expense.

This continued for about two (2) years and enjoyed great success. The coffee house was open each Friday and Saturday night.

Persons were counselled in these sessions ; and some were led to Christ by the Christians who supervised the coffee house.

This effort met with great success, but was closed when the building was demolished as a result of urban re-newal.

A Kinston, North Carolina Version

In the mid-1980's, the pastor of the St. James A.M.E. Church in Kinston, North Carolina started opening the church fellowship hall on Friday nights for a coffee house. At that time, the pastor was Rev. C. K. Pridgen.

The purpose was to provide a place where young adults and youth could engage in wholesome, safe, Christian fellowship. Games, such as chess, checkers, Bible trivia,

etc. were played as taped music played in the background. Entertainment, such as singing, poetry reading, and plays were rarely used. As a result, the attendance was always somewhat low.

Refreshments were provided free of charge to the attendees. All expenses were met by donations from coffee house supporters. Peanuts, doughnuts, cake, cookies, mints, potato chips, sodas, various kinds of coffee, hot chocolate, and Russian tea were served.

Occassionally, someone would drift in off the street. Such persons would desire to talk with someone because of a problem that they were experiencing in their lives.

The Kinston coffee house was intended to provide a place where "baby" Christians could come, fellowship, and grow. Some of the regular attendees entered the ministry, while others gained spiritual strength through the fellowship and informal study. (The Bible trivia game teaches Bible truths while the players have fun.) While the number of persons affected by the Kinston coffee house was not great, the impact of the coffee house experience upon those who attended was great.

All of the various versions of the coffee house have some basic things in common. They use the power of a social setting to attract people to a relaxing evening of fun. Not all the coffee houses were lodged in the same kind of buildings ; but all had a similar type of

environment. Each version of the coffee house offers the Greater Bethel coffee house some insight that will help it become a successful project.

Chapter II :

THE COFFEE HOUSE CONCEPT

AND

THE MISSION OF THE GREATER BETHEL CHURCH

Would this coffee house concept fit into an African American Church context, considering its European roots?

The original coffee houses in London appeared to be social and commercial. However, the coffee house, as modified, will stress socialization for the purpose of setting the stage for educational and spiritual development, with a view toward making life better for individuals and the race.

To see whether, indeed, this unconventional concept will fit into the work of the church, let us briefly examine the mission and traditions of the African American Church, the African Methodist Episcopal Church, and the Greater Bethel African Methodist Episcopal Church.

The flow of history for the A.M.E. Church does not differ significantly from that of other African American churches (mission and tradition), as relates to political involvement. Although some churches are more involved than others, it would appear that many African American churches are concerned about the social, economic, and political plight of the race. Their concerned efforts have taken different forms throughout the years ; but, still,

the African American church has made efforts to feed the hungry, clothe the naked, preach the gospel to the poor, provide a meeting place for politically active groups, provide dwellings for the homeless, provide stimulus to slaves to seek freedom, and provide schools where Black children could learn. Many African American churches have been in the forefront of the liberation movement for many years.

The roots of the African American church and her involvement in the everyday lives of her members is not dissimilar to that of the African Methodist Episcopal Church. Indeed, the A.M.E. Church was founded in an act of liberation, nurtured in efforts for self-improvement, and it continues today in this same vein. Prime examples of this involvement in the liberation of the African American race can be found in the lives of Bishop Richard Allen, Bishop Henry M. Turner, and Bishop H. Hartford Brookins. Each of these persons has done a great deal to promote a wholistic approach to ministry, and thereby to strive to improve the social, economic, and political conditions of African American people.

Therefore, the history and traditions of the A.M.E. Church, far from being different from that of other African American churches, is very similar to (and, infact, a part of) the history of the African American church.

<u>The A.M.E. Church : Its Mission</u>

Why should Greater Bethel African Methodist Episcopal Church be involved in a coffee house project? Does

community involvement fall within the tradition of this denomination?

The following is the mission and purpose of the A.M.E Church :

> The mission of the African Methodist Episcopal Church is to minister to the spiritual, intellectual, physical, and emotional needs of all people by spreading Christ's liberating Gospel through word and deed. Each local church of the African Methodist Episcopal Church shall engage in carrying out the spirit of the original Free African Society out of which the A.M.E. Church evolved.[1]

From its inception, the African Methodist Episcopal Church has pushed for equality, dignity, and justice for all persons. The "A.M.E. Church", as it is sometimes called, was established to provide a worship environment that was free from racism and bigotry.

In 1787, after a history of discrimination and humiliation at the hands of "Christian" White Methodist Episcopalians, Rev. Richard Allen and Absolam Jones led a group of African Americans out of St. George's Methodist Episcopal Church. From this movement, the A.M.E. Church was started. When the A.M.E. Church began in 1787, it not only addressed the socio-religious needs of the people ; but it also addressed the educational, racial, and economical needs of the African American race.

<u>The Educational Thrust</u>

In the late 1700's and the early 1800's, education became a key element in the effort to elevate the African

race. The state of North Carolina and other states made efforts to stop African Americans from being educated ; but the African Methodist Episcopal Church succeeded in establishing numerous educational establishments in South Carolina and in several other states.

A lay person, who was a member of Ward African Methodist Episcopal Church in Washington, D. C., wrote a book about her denomination. In the book entitled, A Layman Looks at Love at Her Church, Dorothy E. Hoover said that the early efforts of the church to educate her race followed two main paths.

> The educational efforts of the African Methodist Episcopal Churhc moved along two well-defined lines : publication, and encouraging education in the Annual Conference, which took the form of founding schools.[2]

Quoting from The Romance of African Methodism by Singleton, Dorothy Hoover wrote,

> The second phase of educational efforts (the first being the publication of the Discipline and a monthly magazine) was manifested in the Annual Conference and later in the General Conferences. Definite signs did not appear until about 1842 when the Philadelphia Conference passed the following resolution : That the Elders and Deacons of the Connection make use of all the means in our power from hence forth to cultivate our minds and increase our store of knowledge.[3]

Education was then, and is now, considered an important ingredient in the recipe for the advancement of the African American race. It is this writer's belief that the leaders of the A.M.E. Church understood this all too well ; and

they, therefore, made great efforts to educate both the young and old.

One of the most outstanding proponents of education in the early days of the A.M.E. Church was Bishop Daniel Alexander Payne. Bishop Payne has been called "the Apostle of Education". This was a well-deserved title. Hoover also quoted Bishop Singleton in his work entitled The Romance of African Methodism by saying the following,

> As the organization of the church is to be thought of in terms of Allen, and the progress of the western work in terms of Quinn, the intellectual advance must be in the activities of Payne. Rightly he has been called "The Apostle of Education...."
>
> Daniel Alexander Alexander Payne was born in Charleston, February 24, 1811, of London and Martha Payne. His parents died when their son was only ten years old, but the father had taught young Daniel the alphabet when he was five years of age. Later he studied two years at the Miner School, established in 1803 by the Miner's Moralist Society. While quite young, Payne manifested keen intellectual interests. He learned French and Latin without a teacher. When his day's work was done he would study until nearly midnight; rising early in the morning he would be at his books from 4 to 6 A.M. At the age of 15 he joined the church and was converted at 18. When he was 21 years of age, he began a day school with three pupils, receiving 50 cents from each. He taught adult slaves at night for $3.00 per month. His school activities developed rapidly until he had a building erected in which he taught until 1835.[4]

A most interesting development occurred on December 17, 1834. It was that,

> The state of South Carolina passed a law effective starting (April 1st) in 1835 making it a crime to instruct Negroes, thus interrupting his (Bishop Payne's) teaching career.[5]

The prohibition against the cultivation and training of African American minds said a number of things .

First of all, it says that the mental facilities of African Americans were not really thought to be as feeble as Whites had said. If that had been so, at least in the minds of law makers, then legal prohibitions against educating Blacks would have been totally unnecessary. Passing a law against teaching a bird to swim presupposes that birds <u>can</u> be taught to swim. The passage of anti-education legislation presupposed the existence of a mental capacity in African Americans that would enable them to absorb knowledge and so manipulate it such that they could use it to change their condition of servitude. Yes, the passage of this law suggested that certain degrading accusations with regard to the Black man's intellectual potential were without logical foundation.

Secondly, in addition to its suggestions about the mental capabilities of the African American, the sponsorship and passage of the law implied a connection between the teaching of Blacks and the relinquishing of power. It has been said that "Knowledge is power". Well, it would follow, then, that to teach Blacks is to impower them. Therefore, the prohibition against teaching Blacks was necessary to keep them powerless. And therefore, those who were in power were able to use the African's lack of education as a means of maintaining economic, social, and poli-

tical control over them.

The intentional and legal denial of education to Blacks revealed a conscious or subconscious belief that Blacks were capable of learning and of capitalizing on that knowledge in such a way as to ultimately acquire social, economic, and political freedom and (2) it revealed a confidence in the power of education to equip its possessor(s) with the means necessary to work for freedom. The mixture of a Black mind with education was considered in the minds of the White legislators of South Carolina, to be a clear danger to the status quo. It was, therefore, necessary to keep these two entities apart. Therefore, laws were passed to prohibit Blacks from being taught.

Despite these efforts to prevent African Americans from getting and education, the African Methodist Episcopal Church made substantial progress in this area.

> In attempting to meet the needs of the people who lived in areas where equal educational facilities were denied them because of color, there was developed a system of schools and colleges chiefly in the former slave states.
>
> At the close of the rebellion the church spread farther and faster to the South and West. Numerous high schools and colleges came into being. Classes were taught weekdays in churches and services held in the churches on Sundays. Annual Conferences sponsored high schools and academies. By 1884 the Connection was divided into four educational districts. Ministers were encouraged to provide schools for the people.
>
> In 1884-1885, there were fourteen (14) colleges and universities and seminaries and

high (normal and preparatory) schools.[6]

Some of the colleges had a high school component on the same campus. By 1948, the A.M.E. Church was "supporting fifteen (15) institutions of higher learning in America and abroad".[7] This does not include institutions that were sponsored by individual church congregations. Therefore, this made the total number of A.M.E. schools much larger and the impact of the A.M.E. Church's educational thrust greater.

The Social Thrust

Both Turner and Allen showed genuine interest in the welfare of persons who were unchurched. They did not neglect those who were of "the household of faith" ; but, neither did they turn their backs on those outside the church membership circle. This writer believes that one could safely say that both held a wholistic view of Christianity. In other words, they saw their ministerial calling as extending beyond the four walls of the church house.

Richard Allen and Absalom Jones showed their concern for the general population by caring for the victims of the dreaded yellow fever epidemic in Philadelphia in 1793. Their primary institutional support came from the Free African Society.[8]

The educational and social thrusts do not exhaust the contributions of the African Methodist Episcopal Church

to the life and well-being of the African American race ; but they give us an idea of her involvement as a church in the race's efforts to become free.

Before proceeding further, the reader may wish to know more about the roots of the present day church.

Bethel Church was organized through the efforts of Rev. A. J. Mitchell and Mr. Samuel Moore of Winnsboro, South Carolina in 1897 and was located at 906 First Street. Some of the charter members were : Mr. & Mrs. Charles Lyles, Mrs. Bessie A. Cooley, Mrs. Sally Rodd Smith, Dr.& Mrs. George Williams, Mr. Henry Williams, Dr. & Mrs. Vick, and Mrs. J. L. Eagle.

Rev. A. J. Mitchell was the first pastor of Bethel. They moved from the First Street location to the Good Samaritan Hall which stood on the corner of South Caldwell and East Boundary Streets. The first building was taken over by Urban Renewal and was soon demolished. The Good Samaritan Hall burned down and the congregation had to have services in a building on Crockett Street. The Good Samaritan Hall was rebuilt and the congregation returned to this site.

In 1901, the members purchased a parcel of land on South Brevard Street and built a Sunday School building. The late Rev. J. D. Cowans, a Presiding Elder, gave a helping hand in the construction of this building. A few years later, the Sanctuary was built under the able pastorate of Rev. A. J. Wilson. Other pastors who followed were:

Rev. Pearson, Rev. C. Cleland, Rev. Avery, Rev. Morris, Rev. Marsh, Rev. A. J. Mattison, Rev. H. B. Thompson. Rev. B. H. Lucas, Rev. S. G. Thompkins, Rev. P. O. James, Rev. Peter Crawford, Rev. Wiley Williams, Rev. H. D. Patterson, and Rev. Mayo Rich.

Again, due to Urban Renewal Redevelopment, the Church was compelled to relocate in March, 1969. Through the kindness of Rev. James E. Draper and the officers and members of the Gillespie United Methodist Church, Bethel was offered the use of their frame church on the corner of Winston and Grimes Streets, since Gillespie had recently erected a brick sanctuary. Here, Bethel worshipped for about a year. They then relocated to the temporary location at 1704 West Trade Street, the old site of Simpson Chapel United Methodist Church. Bethel's membership was most thankful to the pastor, Rev. James E. McCallum and the membership of Simpson Chapel for the use of their church.

The resourceful and energetic Rev. M. L. Rich was appointed pastor in December, 1970. At this time, Bethel was in possession of three lots and a parsonage (purchased six years earlier). When Rev. Rich and the members were informed that the Wesley Heights Methodist Episcopal Church was soon to merge with another church, they immediately contacted Rev. Barber (Wesley's pastor) and gained assurances that Bethel might have the first chance to pur-

chase Wesley's edifice. On February 21, 1971, a study committee (composed of Rev. M. L. Rich, Mrs. Sarah Schofield, Mr. Johnnie Cannon, Mr. W. P. Crawford, Mr. A. E. Nelson, Mrs. Margie Clark, Mrs. V. W. Stepteau, Mr. Garfield McDowell, Mr. N. Patterson, Mrs. E. L. T. Haynes, Mr. Leroy Blackwell, and Mr. T. B. Haynes, Sr.) met with representatives from Wesley Heights M. E. Church and reached an agreement to buy the building. On June 6, 1971, Bethel marched into their present home. The word "Greater" was added at this time with the consent of the membership.

Under the pastorate of Rev. L. S. Penn, the Young Adult Choir was reactivated. Under the pastorate of Rev. Frank M. Reid, III, the church initiated the "Faith Can Move Mountains" outreach broadcast. Rev. Henry Martin served effectively for a short time after Rev. Reid was transferred to California in the middle of the conference year. In June, 1980, Rev. Levi Brown, Jr. was appointed pastor of Bethel. Under his leadership, a new conference room, pastor's office, and secretary's office were added. In July, 1985, Rev. David L. Morrison, Sr. became the pastor of Greater Bethel. Under his leadership, the parsonage received a new kitchen, a new roof, and improved bathrooms. The outside bulletin board was enclosed in durable brick. Detailed plans were made and funds were raised to completely renovate the fellowship hall and to install a fully equipped kitchen. The present pastor,

Rev. C. K. Pridgen, was appointed in May, 1989. Under his leadership, the church has continued the renovation efforts started under Rev. D. Morrison, has purchased a fifteen passenger van, has instituted ministries to youth, singles, drug abusers, and others , and has encouraged church growth. His devoted wife, Helen S. Pridgen, provided excellent Christian leadership as the president of the Senior Women's Missionary Society of Greater Bethel. Over the years, God has blessed Greater Bethel ; and we rest assured that God will continue to "make His face to shine upon us".[9]

Throughout the years, Greater Bethel has enjoyed a prominent (yes, even a prestigious) position among the churches of Charlotte and of the Western North Carolina Conference. At times, the membership has surpassed five hundred souls ; and it had also dropped to three hundred by the time Rev. Pridgen was appointed pastor in 1989. Though the church has experienced some growth, she still lags far behind the membership she should hold. At the present time, Bethel has a membership in excess of three hundred ninety persons (390). As in most churches, this figure does not reflect the actual active membership.

The Pastor's Civic Involvements

NAACP

The pastor of Greater Bethel A.M.E. Church spends a significant amount of time, money, and energy in support of various efforts to promote freedom, justice, and equality

for all people. One of the vehicles that he has used to service these ends is the National Association for the Advancement of Colored People. He presently serves as the Chairman of the Labor and Industry Committee, and is active in the life of the local branch and the State Conference of Branches. He has twice served as president of county branches and as Chairman of the Education Committee. At one time, the pastor served on the State Executive Committee. He has had a long history of significant involvement with this organization.

The North Carolina Council of Churches

For several years, the pastor of Greater Bethel has served as a representative from the A.M.E Church to the North Carolina Council of Churches. He is presently an Executive Board Member.

These activities, according to the tradition of the A.M.E. and African American church, have been consistent with what a pastor ought at least to try to involve himself.

Current Programs and Activities of Greater Bethel

How is Greater Bethel striving to answer the call of its mission today? At the present time, Bethel has a number of programs and activities aimed at fulfilling its mission, namely : One-to-One (Singles) Ministry, Youth Development Program, Saturday Night Live Service. Bethel also lives out her mission through an open door policy regarding community meetings. A brief description of each

of these programs follows :

A. One-to-One (Singles) Ministry --- This is a group led by one of the associate ministers, which allows single individuals to meet once a month for wholesome social interaction through discussion, games, Bible study, trips, and other such activities.

B. Youth Development Program --- This is a summer enrichment activity sponsored by the church members for the benefit of children between five and twelve years old. The purpose is to provide academic enrichment in reading and math, as well as spiritual and cultural enrichment through Black history, Bible study, field trips, films, story-telling, and other such activities. The program start early in June and continues through the second week in August. Children are kept from 8:00 A.M. until 5:00 P.M. to help single working parents solve the problem of how to provide supervision for his/her child or children during the summer vacation months. A registration fee of twenty-five dollars ($25.00) per child is required, plus a weekly fee of thirty dollars ($30.00) per child, with discounts for a parent with more than one child in the program. Based on the response to last year's program, this enrichment program is meeting a real need.

C. Saturday Night Live Service --- This service takes place each fourth Saturday evening at 6:30 p.m. Although it is sponsored by the Greater Bethel Miracle Voices Choir

(ages twelve to twenty), it attracts many college and young adult age people. Many students from the Johnson C. Smith University campus look forward to coming to this lively service. A young preacher is scheduled to preach. A dynamic youth choir is always scheduled to sing (and sometimes several choirs will sing), and young people from churches all over the city are invited to attend. The Saturday Night Live congragation usually does represent many different denominations. The service is always well attended and very lively. The key element in the success of this program is the firey, free-spirited praise service. Brother Brent Edwards, one of the ministers at Greater Bethel, is well-known, loved, and respected among the young people in Charlotte and western North Carolina. Brother Edwards conceived the idea in 1991 and has served as the Program's coordinator since that time. It is one of Greater Bethel's most successful programs.

D. Open-Door Policy --- Bethel never charges community community servcie groups for the use of the church facilities when these groups wish to have meetings. In fact, such activities are encouraged.

Past Programs

A. Tutorial Programs --- Some of the young adults in the congregation agreed to volunteer two hours per week to help students from Bruns Avenue Elementary School with their homework. This tutoring was done on Mondays and

and Wednesdays from 5:30 to 7:30 p.m. This program was not as successful as we had hoped it would be. The volunteers, with two or three exceptions, did not follow through with their commitment to be present ; and the communication between the church and the school was poor.

B. Role Modeling Program --- At one time, the pastor was meeting with five to seven junior high school males once a week. The principal of the school identified high-risk young men to participate in this program. It was evaluated at the end of each school year. This program lasted for two years. The group often met in the guidance counselor's conference room at Albemarles Road Junior High School. Occasionally, the principal, who was quite concerned about the welfare of these students, would meet with the group.

A number of field trips were taken during the school year. These students were taken to : (1) the airport to see airplanes being repaired, (2) a Black-owned funeral home to see a successful businessman, (3) the downtown unit of the county jail to see what it was like to be behind bars, and (4) the Mecklenburg County Detoxification Center to learn about the initial treatment for drug abusers. These students always conducted themselves like gentlemen. One would not have thought that any of them had caused problems in the classroom. The behavior, grades, and overall attitude for many of

these persons improved during the life of this program. We do not claim credit for all of the positive developments that occurred in the lives of these persons ; but, it does appear that this role modeling program was a positive influence upon these youth.

This program focused upon young African American males. This focus was not intended as a sexist exclusion of women. On the contrary, African American females were not targeted for this program simply because they were not considered to be in as great a danger as African American males. During the late 1980's and the early 1990's, the leading cause of death among African American males between the ages of fifteen and thirty-five was reported to be the crime of homicide.[10] This was an alarming revelation ; but, what was even more alarming was the fact that most of these murders were done by other African Americans. During this time, murders were so prevalent that African american males began to be labeled as "an endangered species".[11] Although this term was offensive to many people, it was nonetheless an accurate description of the case with african American males. We may need to note here that this label, in its broader sense, also referred to other damaging conditions suffered by African American males, such as drugs (including alcohol) addiction, unemployment, and imprisonment. Dr. Jawanza Kunjufu, a scholar who has specialized in

this area, reports that Black male youth are the subject of a conspiracy in this country, and therefore need intensive care in order to be helped.[12] Certainly, African American females are equally as important ; but during this particular period, they did not appear to be in as critical condition as did African American males. Perhaps, it is time for this issue to be re-visited. High teen pregnancy rates and other problems experienced by African American females suggest to this writer that the coffee house and other such programs must have a focus broad enough to include the African American female.

Chapter III

CONTEXTUAL STATEMENT

If there is to be any effective programming for liberation to be done on the local level, then a serious analysis of the context of ministry should be undertaken. Such an analysis should include an assessment of the financial potential of the church, the kinds of people that make up the congregation, the present staffing to help in developing the congregation, the environment in which the church building is located, and some understanding of what empoers the church to do and be what her mission statement says she should do and be. This analysis should reveal the starting point for the process of developing a liberating program, or a series of programs. It should be a description of the "Before" in a "Before and After" contrast. It should be the raw material out of which the foundation for a more effective ministry is constructed. Writing this contextual paper will be most important in the process of getting an understanding of how far Greater Bethel African Methodist Episcopal church has come in reference to meeting her own mission objectives.

Financial Potential

Developing a clear picture of the financial ability of the members is not an easy task. Certainly, there are some persons who have sizable amounts of money at their dis-

posal. There are, on the other hand, persons who are barely able to meet their obligations from paycheck (including pension, Social Security, disability, public assistance, etc.) to paycheck. Some of the members are unemployed, while some are underemployed. By underemployed, this writer means that both of those who are earning salaries in jobs for which they are over-qualified, and those who are earning salaries that are not commencerate with the value of the contribution that these persons make to the success of that business or institution. Of course, the picture of the financial ability of the members does not automatically give us a picture of the financial ability of the church. It may, however, give us an idea of what might be the congregation's potential financial strength. When we consider that Charlotte enjoyed the status of having the highest per capita income in the state of North Carolina and is the home of many large corporations, we may conclude that this congregation's financial picture is fair ; but, her potential financial picture is outstanding.

Their Talent

The congregation is highly diversified. It is made up of teachers, social workers, painters, cooks, secrtaries, bankers, accountants, insurance agents, insurance underwriters, water plant workers, hospital employees, truck drivers, librarians, contractors, carpenters, mental health counselors, postal workers, music producers, musicians, computer consul-

bers are retired. The former careers of these retirees are represented by the occupations already listed. Approximately one-fifth (1/5) of the three hundred ninety (390) persons that presently make up the membership roll are below the age of twenty-one (21). The population that ranges in age from thirty-five (35) to sixty-five (65) is the largest category ; but, the population ranging from twenty-five (25) to forty-five (45) is the fasting growing segment of the overall membership.

Charlotte, the largest city in the state of North Carolina, is a magnet city for upward bound people who desire greater opportunities. Therefore, Charlotte receives young adult single and married persons who have been transferred by their jobs, relocated seeking better living and/or career opportunities, or who attended college at one of the five colleges or universities within the city and decided after graduation to settle in the Charlotte area. These, along with other factors, may account for the rapid growth in this segment of the membership.

The city of Charlotte is also attractive to many retirees who, perhaps, were born in the South and then moved to New York, Washington, Pennsylvania, Connecticut, or New Jersey, and spent their adult life working in the North and then desired to spend their retirement years in a pleasant community like that of Charlotte. Sometimes, persons

will move to Charlotte because Charlotte provides the conveniences of a metropolitan area, but also provides easy access to "home towns" in South Carolina. Several retirees regularly visit a parent in South Carolina. Charlotte continues to attract a wide variety of people.

The Greater Bethel congregation is blessed with an unusually high percentage of talented persons. The choirs are filled with individuals who have beautiful solo voices. Three of the members sing professionally. Another two members sang professionally at one time in their lives. Within the congregation, there are story-tellers and community leaders. One member is the former president of the National Bridge Association. A relatively large number of persons are represented in the category teacher listed above. Many of these teachers do find ways to use their talents and skills to aid in the strengthening of the life of the church. One can hardly think of an area within which Greater Bethel is not blessed to have a talented person (or persons) either within or closely associated with the congregation.

The Ministerial Support Staff

At present there are six (6) ministers who work with the pastor at Greater Bethel African Methodist Episcopal church. They are the Reverend Barbara Davis Crawford, an Itinerant Elder; the Reverend Mayo L. Rich, an Itinerant Elder (retired); the Reverend Lonnie Thomas Parker, Local Elder; Brother Brent

La Prince Edwards, Licentiate (second year); Sister Colette Sidbury Pittman, Licentiate (first year); and Jeffrey Pittman, Licentiate. None of these persons is on salary as a full time minister. One,however, does work part-time as the musician for the Miracle Voices Choir. He also serves as Director for this Choir. Two of these ministers work full time jobs. One is retired from the pastorate, while another is retired from a position as an administrator at the Johnson C. Smith University. Both of these persons are active as members of the Greater Bethel ministerial staff. One minister is the mother of two small children, and works occasionally. She is married to one of the other members of the staff, and together they handle the responsibilities connected with having little people in the home with no relative in the immediate vicinity. Each minister works in an area reflecting their interest and abilities. The ministry is certainly strengthened by the presence of their many talents, gifts, and abilities. Each Participates in the worship services and preaches when assigned to do so. The talents, gifts, and abilities of one staffer in particular seem to fit well the ministry of serving as director of the coffee house. This person is a musician, choir director, singer, writer, preacher, counselor, teacher and Christian comedian. He is well-

known in the Charlotte area and he is very popular with the college students. This young man is twenty-seven years old and therefore young enough to relate to the younger crowd and yet be responsible enough to give them mature and reliable guidance. This person has good potential as a coffee house director.

Church Environment

There are many influences within an eight (8) block radius of the church. Two blocks away in one (1) direction drugs are sold freely (openly). Two (2) blocks away in another direction, fifteen (15) and sixteen (16) year olds "hang out" all the time. Four (4) blocks over in yet another direction drugs, alcohol, and prostitution are florishing. Several Persons who are without decent, safe, and sanitary housing may be found standing or siting near vacant buildings or vacant lots within two (2) of the church building. And yet in the midst of it all, non-drug using, hardworking home owners try to live a normal life. The church building lies within two blocks of a city park. Greater Bethel is within one (1) block of reputed "liquor houses". However, all of the influences in the church environment are negative.

It has been mentioned that there are some non-drug using, hardworking people who live in this area of the city. There are a number of other positve influences as well. Greater Bethel is within ten (10) blocks of the cen-

ter of downtown Charlotte. Johnson C. Smith University, a small predominately Black college is six (6) blocks away from the church building. Interstate 77 passes within two (2) blocks of the church building. Charlotte is now seeking a professional football team franchise when the league expands. The parking lot for the new stadium will come as close as six (6) blocks from the Church building. The site for the new football stadium has already been selected, purchased and cleared. This site itself is within eight (8) blocks of Greater Bethel. The immediate neighborhood is basically residential and so is the zoning; however, several businesses are located within walking distance of the church building (the writer considers three (3) to five (5) blocks to be within reasonable walking distance). It is significant that Johnson C. Smith University stands only five (5) blocks from the church building. Some of her students attend the sunday morning worship services, but more participate in the special services held at times other than eleven (11) o'clock on sunday mornings. One such service is the"saturday nite live" project. This is a project (service) that is sponsored by a youth choir (the Miracle Voices). This project will be explained in more detail at another point in the paper. The fact that college students lend their influence to the success of this service indicates that the service is meaningful

to them and this becomes another way in which the college affects the life of the community within which she stands. Johnson C. Smith University makes an effort to attract members of the community to the college campus. A large number of meetings of a wide variety of groups meet on the Johnson C. Smith University campus. Not only is the campus open to being used by the community, but the school encourages her students to become involved in the community by doing volunteer service. The college also hosts youth oriented programs especially during summer months. These activities not only impact the community but they help to produce a "community minded" student population. One such graduate is a key person on the coffee house support committee. The college may certainly be counted as one of the positive influences in this neighborhood.

Along with the influence of the college, the neighborhood receives positive support from the other four (4) churches in the area. There are over six hundred (600) churches in Charlotte, but these four (4) have a presence in this neighborhood. Several ministers, lawyers, a judge,a college professor, several teachers, and other professionals live within an eight (8) block radius of the church. One of the lawyers provides the leadership for the Wesley Heights Community Association. He serves as its president. The impact of the presence of these

residents is felt in many positive ways.

Within four (4) blocks of the church there are two elementary schools.

Yes, there are many negative influences in the area around the Greater Bethel African Methodist Episcopal Church building, but there are also many positive influences in this area as well. Not the least amoung these influences is the influences of the programs and ministries at Greater Bethel. The coffee house will be added to the list of programs and ministries providing another force for the cause of "good" in the area.

The Church Building

Of course the theological difference is made here between Greater Bethel A.M.E. Church as the Body of Christ and the church as a place where the Body of Christ meets. In this section we will focus on the church building. This church building is a sixty-two (62) year old brick Gothic structure, with a wood interior. The sanctuary has a small choir loft providing thirty (30) seats. She has a balcony in the rear of the church. The balcony will hold one hundred and fifty (150) adults. The sanctuary will hold four hundred (400) people. Many visitors have commented on the beauty of the sanctuary. Special mention is always made of the arched stained wood ceiling.

Aside from the sanctuary Greater Bethel has fifteen (15) class rooms, four rest rooms, an area composed

of pastor's office, a secretarial area, a conference room, and supply room. In addition it has a kitchen, serving room, and dining room/fellowship space.

The fellowship hall as it is called, measures 42 feet long and 24 feet wide. It has a seating capacity of one hundred and fifty people. It is this space that is currently being used as a coffee house. Because of its basement location; its informal environment; it is semi-subterranean location (the floor of the fellowship hall is five (5) feet below the sidewalk); and its connection to the church building (directly beneath the Sanctuary); the fellowship hall was chosen as the best space to use as a coffee house.

The neighborhood in which Bethel is located is in an area bursting with potential. By this the writer means that teh area is filled with people who are "ripe" for hearing the Gospel. It has already been mentioned that there were adults who were involved in drug trafficking, prostitution, alcoholism, and similar professions; but, there are also children who are searching for role models, looking for attention, exploring their sexuality, and generally learning about the world they live in.

It could be said that this is a community that is rich in childhood resources. This community does not have children in every house; but, there are at least one hundred children within a three block radius of

Greater Bethel Church. The front steps of the church are used by many of them as they wait for the school bus to pick them up Monday through Friday. Some of them feel welcome to play on the handicap ramp; and although the risk of injury causes some concern, the pastor trys never to discourage children from coming to the church house. The chruch, however, is faced with the challenge of how to get this multitude of children into the Sunday School program. Greater Bethel was successful during last summer in getting many of them to participate in our Youth Development (Enrichment) Program and in some special youth projects, but, as a whole, they did not participate in the regular Sunday School program.

Some persons may ask: "Just how many of the persons in the Sunday School are residents of the neighborhood?" The answer would be "... less that ten". Out of an enroll-ment of approximately sixty children, only three (3) come from the immediate neighborhood. The pastor has a desire to see more of these community children participate in the life of the church. The fact of the matter is that there should be <u>more</u> children from all over Charlotte participating in the Sunday School. Many of the children who attend the eleven o'clock worship service do not attend the Sunday School.

We have a segment in our morning worship wherein all youth from one (1) year old to nineteen (19) years of age come to the front of the church to listen to a three (3)

minute talk. This talk is called "the children's word". It is so designed because it is meant to teach some lesson based on the meaning in a single word. This is done in a way that the smallest child can understand it. The speaker in this segment will be either of two (2) persons both having a background in early childhood education. One of the person's who leads this segment is Rev. Barbara Crawford. Rev. Crawford is an ordained elder in the AME Church, and has chosen to work as an associate minister at her "home" church rather than to seek a pastorate. In addition, Rev. Crawford is employed by the Charlotte-Mecklenburg Schools as a teacher's aide. She has held this position for several years and is considered by her co-workers to be quite skilled in working with the children. Rev. Crawford presents the lesson on Second and Fourth Sundays and every other Fifth Sunday. She does a great job.

The other person who leads this segment of the service is Mrs. Flossie Rich. Mrs. Rich is the wife of Rev. Mayo L. Rich a retired minister who joined this congregation soon after retirement. Mrs. Rich joined at the same time. She has a Master's Degree in Elementary Education. The thesis that she wrote as a requirement to finish her Master's Degree was published. She too has retired but has agreed to use her vast experience and knowledge in this portion of teh worship service. She, too, does a great job. Her Sundays are the First and Third (and alternate Fifth).

Because they are particularly good at explaining the lesson, the general (adult) membership usually enjoys this segment as well. Rev. Crawford and Mrs. Rich do a splendid job as leaders of the Children's Word segment of the service.

On an average there will be 40 children at the front of the church each Sunday. Most of which do not attend Sunday School. The church leaders and the pastor have talked about this matter on more than one occasion; but nothing that we have tried has made a big difference either in drawing the local children in the neighborhood or the children of the members. The vast majority of the children who attend the Sunday School and the worship service are children who live outside the local church neighborhood. (Incidentally, this is also true of the adult population.)

City Agencies

The city of Charlotte has many agencies designed to meet the many needs of its diverse population, (approximately 390,000).

The city makes an attempt to provide for the physical needs of the homeless. Charlotte has a Homeless Shelter for men, and a Homeless Shelter for women and children. Even with these shelters, there are still many people who choose to sleep in abandoned cars, parks and abandoned buildings.

Two private church affiliated organizations assist

the public agencies in meeting emergencies with food, clothing, and rent problems.

The Charlotte religious community gives significant support to these agencies, however such support never seems to be adequate.

This reference to the homeless shelter and to the assistance programs is not meant to imply an exhaustive listing of community agencies, but it does provide some sampling of the kinds of services that are available.

Transcendence

Maintaining a high degree of transcendence has been difficult for this "big city church." Some Greater Bethel members earn high salaries, live in material comfort, and work in positions where high technology is used. St. James talked about the effects of a lack of wealth, physical comforts, and the prestige these bring. He said, "Hath not God chosen the poor ... rich in faith and heirs to the kingdom ...?" (James 2:5). How difficult it is for the one who knows where his/her rent payment is coming from each month to appreciate the transcebdent hand of God acting on his/her behalf to pay the rent or mortgage payment. On the other hand, the person who does not earn enough money to spread across all their needs, and who constantly depends on God to supply the money for the rent or mortgage payment, because they know that their tight budget cannot

afford it, will find it easier to appreciate the transcendent properties of God. These persons should understand that they need more than their meager income in order to really "live". Surely, we believe that the man or woman who is prosperous economically may understand that even though the source of their rent or mortgage payment is visible and predictable, that God is <u>still</u> the source of this money. It is easier, however, for the high-salaried person to overlook this fact and say, "God did not supply me with the money to pay my rent/mortgage ; I worked for every dime of it". Because the source of the money is visible and predictable, it is harder for the person to see the invisible hand of God operating behind the scenes to provide health, intellectual gifts, physical strength and dexterity in performing tasks that require skill and sanity. Without these sometimes overlooked blessings, people could not earn the money they claim that they get under their power.

This attitude is often transferred over into the handling of church affairs and the setting of goals. When their is a low faith level, as relates to the transcendence of God, church officers are slow to set budgetary goals that are <u>beyond</u> the realm of the visible and predictable levels of income. Church officials become reluctant to set programmatic thrusts that go beyond the self-interest perceived abilities of the congregation. But when the

faith level of the high or low salaried person is sufficient, then the church officers will look beyond that which is visible, predictable, and knowable (humanly speaking) to the realm of those things that are possible with God. In other words, they will devise a church program with goal that seem impossible to reach according to human standards ; but, they will do it anyway. Herein is where the phenomenon of the miraculous is experienced. This is where the creature's faith helps them to transcend their human limits.

Greater Bethel is beginning to move in this direction. Our focus areas for transcendent activity include doubling the number of converts and new members recorded each year. It includes plans to feed the hungry, to serve the needs of youth, to provide shelter and counselling for battered wives, and to visit those in prison. Our focus also includes doubling the church income and purchasing eight (8) lots around the church vicinity. Even more importantly, Greater Bethel seeks to see persons (such as alcoholics, drug-addicts, drug pushers, prostitutes, and homosexuals who operate within the shadows of the church) become converted, re-directed, and established as happy, Godly people. Bethel is in the process of setting transcendent goals for her immediate and long term service.

It might also be noted that miracles may take many forms. A very familiar manifestation of a miracle today

is the instantaneous healing of a sick person. The reality of Divine healing is one we readily affirm, along with the affirmation of the reality of God's power to perform miracles in any category. Yet, some overlooked, but equally important, areas are the areas of healing for sick marriages, for sick relationships between children and their parents, for unauthentic relationships at work sites, and for the healing of society in general. These miracles, too, will be performed as the church operates in the realm of the transcendent.

The members of Greater Bethel feel, as do members of the African American race in general, the depressing effects of economic and political oppression ; and they are looking for additional ways to participate in the process of liberation. The coffee house project is one such effort. But, here again, no efforts have succeeded in the past without God's help ; and no efforts will succeed in the future unless God reaches His hand into history and delivers the oppressed. Yes, this may be done through a man or a woman in the tradition of Dr. Martin Luther King, Jr., Sojourner Truth, and Richard Allen ; but, it will be the hand of a transcendent, Almighty God, Who reaches into the world to accomplish this.

Having now taken a look at the raw material, out of which the foundation of a program or a series of programs may be constructed or advanced, we can now say that Greater

Bethel has enormous potential for future growth, development, and service.

The local congregation is talented and diversified. The environment is representative of a field that is ready for harvest. Much of the present church programming is consistent with the idea of community outreach, community service, and social, economic, and political equality through economic development and political empowerment.

Having put down on paper such an analysis of the context in which this ministry is done, the foundation for the task of constructing a more effective ministry has already been established.

Chapter IV

THEOLOGICAL FOUNDATIONS

Despite the many achievements that individual African Americans have accomplished, the race is still plagued with the age-old problems of high unemployment and under-employment, high instances of alcohol and other drug abuse, disproportionally high numbers of persons incarcerated in the county, state, and federal penal institutions, disproportionally high occurances of cancer, AIDS, and other life-threatening diseases, and many other problems. Most African Americans neither earn as much money as the <u>average</u> mainstream American, nor do African Americans use these monies in ways that promote liberation. For these and many other reasons, it appears that African Americans have not yet attained a sufficiently high enough quality of life as a race of people to be able to declare themselves to be fully liberated American citizens.

This is quite unfortunate because the African American race has been free from physical chains since the signing of the Emancipation Proclamation in 1863. And yet, there seems to be a kind of mental enslavement that holds the race back.

This fact has prompted many to postulate reasons why the race has not achieved the same level of freedom

enjoyed by so many who have arrived in this country so long after African Americans arrived. Many, too, have suggested that paths that they thought would lead, or help to lead, this battered and bruised people to "the Promised Land" had not been followed.

This paper on "Biblical Foundations for a Liberation Coffee House" is another such effort to suggest reasons why greater progress has not been made by the African American race ; and, it is also an effort to suggest a project that, if duplicated by other churches in other areas, may help lead this African American race to the quality of life and existence sought by all human beings.

Since this project received its genesis from the lessons learned while reading about the Hebraic exodus from Egypt in 1446 B. C. (according to some scholars), it is altogether appropriate to identify what these lessons were, and to enumerate what their implications might be for African Americans, if applied to their social, economic, and political condition.

A very basic premise upon which this project rests is the belief that after long periods of enslavement, the mind of the victim of oppression often develops certain negative thought patterns. These patterns are usually dehumanizing, self-destructive, degrading, and Existentially inauthentic for human beings. Such patterns of thought also tend to perpetuate the oppression of these persons.

Since this aspect of these oppressed persons' condition affects their organ of thought, these persons are not always aware of the roles that their minds are playing in the perpetuation of their painful socio-economic condition. A first step, then, in liberating oppressed persons is to engage them in "conscience-raising" activities. This may involve exposing them to facts and figures that change the way they look at their world presently.

For example, the condition of the mind of the Hebrews, found in Egyptian slavery, was such that they knew that they were enslaved ; but, they did not appear to be conscious of how deep this enslavement ran. Their enslavement affected the way they thought about themselves ; and it also affected the way they felt about their "masters". Man, in his proper posture before God, should acknowledge the humanity of other persons on the level of brothers and/or sisters. God, then, is the only One Who is superior to them. This, then , is the authentic relationship ordering. It represents proper thinking. Yet, the Hebrew slaves in Egypt,as reported to us in Exodus 2:14, were afflicted with an inauthentic perception of themselves, their neighbors, and their God. In this passage, a Hebrew who had been hitting another Hebrew was confronted by Moses. The man rejected any attempt by Moses to ascend to a post of leadership over the Hebrews, but he gave tacit approval to Egyptian rule. There remains no record of his rebelling

against the brutal dominance of the Egyptian enslavers. This Hebrew's thinking represents a distorted view of the order of human relationships. It represents an example of oppressed thinking patterns. Again in Exodus 14:11-12, some of these same Hebrews even say, "Why did you make us leave Egypt?" They went on to say that they would rather have been left alone so that they could serve the Egyptians. They (at least the most vocal Hebrews) had fallen into a slave mentality. The security of dehumanizing had become more acceptable than the risks of acquiring freedom.

It appears that such thinking is also true of many African Americans today. It is necessary, therefore, to affect (change) the hearts and minds of these persons so that not only will their bodies be liberated, but their minds and souls will be as well.

Still another example of distorted thinking (in the form of low self-esteem so often associated with the oppressed mentality) is found in the book of Numbers 12:33 . Here, the Hebrew spies have just returned from their mission to search out and explore the land. Two of the spies said, "We should go up immediately and possess the land because we will be well able to possess it" (verse 30). But, the ten remaining spies did not agree with this report. They said that "There are giants in the land, and we were in our own sight as grasshoppers, and so we were in their sight (verse 33).

The Hebrews, who brought back the "evil", faithless report, saw themselves as smaller than men and also saw their opponents as larger than regular-sized men. This appears to be a carryover from the Egyptian experience of enslavement. These Hebrews had a crippling lack of confidence in God and in themselves.

But now, the key to recovery lies in the renewing of the mind. Jesus said in John 8:32, "And ye shall know the truth and the truth shall you free". Commentators suggest a vague definition of truth ; but truth is solid reality, not illusion and deception. When we come ro a knowledge od God's truth through a frank encounter with the Holy Word, the balanced reporting of history, an unobstructed view of the present and a faithful view of the future, we can know the truth ; and, in knowing "Him", we can know liberty.

If the objective of these liberating efforts is directed at a renewal of the minds, then certain other patterns of thought must first be discarded.

The problems identified at the beginning of this chapter have not just recently surfaced. Most of these problems have been impacting African Americans for a long time. Countless people have made attempts to remedy these conditions, but they still remain. Some of these efforts have focused on an appeal to the oppressor's sense of

justice. Some, on the other hand, have tried to force the custodians of power to share this power with the less fortunate. Such efforts served a purpose and may yet have a role in the liberation of the African American race. However, all of the efforts had an external focus rather than an internal one. Now, the focus must turn inward as African Americans acknowledge that a major part of the problems facing the race stem from the way many African Americans think. Those who insist upon relying solely on external strategies to achieve liberation have not fully come to terms with the debilitating effects of multi-generational oppression upon the minds of oppressed people. When the oppressors maintained a relentless (yes, unyeilding) pressure upon the lives (minds) of a people over a long period of time, then it caused certain discernable, and often self-destructive behavior patterns to emerge in the victims of oppression.

An external focus is necessary to quail the outrages of lynchings and other forms of overt violence, as well as discrimination in hiring, limited access to public accommodations, blocks to career advancements, police brutality, and political, social, and economic disenfranchisement. However, this only addresses half the battle. The rest of the battle must be fought against unseen enemies. Problems that cripple a race from the inside are quite

serious. In his book, Pedagogy of the Oppressed, Paulo Freire uses this insight as the premise for his claim that dialogue-based education is an essential element in the liberation of the oppressed.

> This pedagogy (education) makes oppression and its causes objects of reflection by the oppressed, and from that reflection will come their necessary engagement in the struggle for their liberation.[1]

Freire believes that when persons are oppressed for long periods of time, then certain things happens to their thought patterns.

> One of the basic elements of the relationship between oppressor and oppressed is prescription. Every prescription represents the imposition of one man's choice upon another, transforming the consciousness of the man prescribed to into one that conforms with the prescriber's consciousness. Thus, the behavior of the oppressed is a prescribed behavior, following as it does the guidelines of the oppressor.[2]

The very practice of asking the oppressor to take action to release African Americans from bondage is in itself an example of mental dependence on others. African Americans, then, see themselves as incapable of doing anything at all to set in motion the forces that would cause their deliverance.

> For the oppressed, at a certain point in their existential experience, to be is not to resemble the oppressor, but to be under him, to depend on him. Accordingly, the oppressed are emotionally dependent.[3]

When persons begin to internalize their oppressor's

mentality, then their primary focus for liberation must become their own mentality. In other words, instead of focusing their primary efforts at an external enemy (i.e. the Ku Klux Klan, Nazis, or bigots) they focus their efforts on internal enemies like self-hatred, low self-esteem, lack of self-confidence, envy, greed, jealoussy, and strife. Internal enemies seem to be doing more damage to African Americans than externals have ever done. For instance, South Carolina legislators passed laws prohibiting people from teaching Blacks to read and write. These legislators understood the importance of an education. But, today, many African American youth seem to despise learning. This refusal to learn becomes a destructive enemy within. The enermy within convinces them that being smart in school and making good grades is a "white thing." It therefore becomes unpopular to be smart, to work hard, to study hard and to follow instructions. Consequently those who would taste freedom drift farther away from their goal.

What is the source of this enermy within? Does the oppressor consciously plant seeds of self-destruction within the mind of the oppressed? The direction of the present discussion leads us to the conclusion that it is the process more so than the oppressor which causes the seed of destructiveness to be planted in the heart of the oppressed. Therefore, it becomes less important to debate

whether or not a particular oppressor is conscious of his/her role in the oppression of others. Certainly this question is important, but it appears that the more important question is how does one construct a process that liberates rather than oppresses the powerless? It is here, in answer to this key question, that the coffee house has its greatest appeal. Through their participation in the coffee house, their perspective can be changed and a brand new process started that will lead them to a new way of thinking and acting.

There is another side to this matter. Education while helpful may also be harmful if used in the wrong way. The writer has already argued that educating people equips them with the tools to construct their own lideration "machinery", however all brands of education do not lend themselves to the cause of freedom. If education is understood as a process, then it may be said that some education is intended to perpetuate the status quo. Dr. Carter G. Woodson in his book, "The Mis-education of the Negro", made the point that education can be used to further enslave and weaken a people. This is a most interesting insight in light of the fact that education has been seen as the key element in our struggle to achieve freedom. Historically, leaders, even parents have stressed the importance of getting an education.

And in many instances this education has been a ticket out of poverty, ignorance and powerlessness for those born in less fortunate positions. It has in these instances provided people with the "tools" to make for themselves and others a good life out of the raw material of their God-given talent. What Dr. Woodson discovered was that while education gives the African American tools, it sometimes robs him of the desire, the motivation, and even the confidence to use those tools. The wrong kind of education can do more harm than good.

Dr. Carter G. Woodson, a prominent historian, author and educator, said,

> ... the Negro's mind has been brought under the control of his oppressor. The problem of holding the Negro down, therefore, is easily solved. When you control a man's thinking, you do not have to worry about his actions. You do not have to tell him not to stand here or go yonder. He will find his "proper place" and will stat in it. You do not need to send him to the back door. He will go without being told. In fact, if there is no back door, he will cut one for his special benefit. His education makes it necessary.[4]

The right kind of educational process on the other hand can do much good. The writer would suggest here that the coffee house concept, which operates under the guidance of a committee, is aware of the problem and can help guide the youth in the right direction.

The New Testament basis for teaching our youth about themselves is found in St. John 8:31-32.

> Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.[5]

The word truth, as it is used here, is important to a correct implementation of the coffee house project. Clearly, it is impossible for any human being to escape the web of relativity. "We see through a glass darkly..." (I Corinthians 13:12a). But, as a Christian community, we have agreed to certain standards of behavior. We will not have universal agreement on all things, but we will have some common standards by which we may judge good and bad or truth and untruth.

For example, we agree that taking money from a person by force, deceit, coersion, or intimidation is wrong. We call this practice stealing. All Christian people will agree that stealing is wrong. We have even established civil laws that reflect this agreement. Our conviction is so strong, and our agreement is so widespread that we, as a community, will deny a person his freedom if they break this law. Violators of the "no stealing" law will be arrested, tried, and (if found guilty), sentenced and sent to prison. While we say that truth is relative and that, therefore, no absolute values prevail, we act in quite a different fashion.

Not only in America, but around the world stealing is considered "wrong". So, we can agree that some things

are just wrong. Therefore, we do act in such a way as to recognize certain values as unchallengable if not absolute.

Since we are speaking herein about theological foundations for the establishment of a (liberation) coffee house, it seems appropriate to go beyond a mere discussion on the theological justification for a teaching format to a brief examination of some of the theological foundations for the values themselves.

The Ten Commandments, found the the Old Testament Bible, cannot claim universal acceptance as a code of ethical conduct. And yet, parts of this code agrees with certain accepted universal values. One such ethical code is "Thou shalt not steal" (Exodus 20:15). This ethical guide or code is one of the Ten Commandments. So, we can see that while the Ten Commandments may not be universally acceptable as a whole, some parts of it may find acceptance.

Two additional ethical guides may be considered to be acceptable on a universal scale as well. These two are lying and murder. Providing that care is taken in the defining of these terms, an argument may be made for the universal acceptability of prohibitions against murdering, lying, and stealing.

When the citizens of a society make and implement laws that impact the lives of other citizens such that those citizens, if convicted of a crime (breaking an agreed upon code of conduct) can be confined to prison or executed,

then the state (the society) is "acting" in a final, even in an absolute way. Therefore, it can be said that even though certain persons argue that everything is relative and that there can be no such thing as absolute truth, we have an opposing viewpoint. We submit that since the society acts in a manner that suggests that consequences for behavior will be absolute, then it is acceptable for the coffee house designers to reinforce certain values and teach others.

In addition to providing correctives on the thinking of oppressed people by revealing facts about history and truths about God, the coffee house will stand within the bounds of obedience to the command to train up a child in the way he should go (Proverbs 22:6). Certainly, we appreciate the good that the public schools do for our children. Without these schools, African American children would have a worse future than they could ever imagine. And yet, these public schools cannot do all that must be done to produce the kind of citizens that this society needs. At one time, the home provided the spiritual nurturing for the child. This was where such nurturing ought to have come from. But now, society needs additional programs to supplement whatever the family does in training the child. The coffee house can be one of the ways in which the church can help make up the difference between what families and schools used to do to nurture the child spiritually and

otherwise and what these institutions are able to do today.

One may ask if there is any tradition of teaching Jewish youth that goes deeper than this proverbial admonition. Well, the idea of teaching youth about themselves is not something that is foreign to Scripture. The Jews have established a strong tradition of teaching their children about the Passover.

> And it shall bee when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, by strength of hand the Lord brought us out from Egypt, from the house of bondage...[6]

This passage clearly illustrates that education was at the heart of one of Israel's most important holidays, the Passover.

Later, in the book of Deuteronomy, we hear a similar theme being lifted up. Here, parents are admonished to teach their children about God.

> And ye shall teach them (to) your children, speaking to them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.[7]

In verse 9 of this same chapter, parents are told to keep (to do) God's commandments. This may be considered to be teaching by example. Thus, through precept and through example, the Jewish Nation passed down to their children those theological, historical, and moral teachings that helped these young people to develop clear personal goals, correct political perspectives, self-affirming historical

perspectives, and morally sound values.

It is from this theological presupposition that this writer draws the basis for the idea of teaching youth through informal, nontraditional activities. The assumption here is that unless certain insights are successfully handed down to succeeding generations, then these descendents will act in such a way as to impede, if not stop, the progress of that group of people towards a better quality of life.

The Old Testament and the New Testament provide an ample basis for encountering the minds of young people through discussions, plays, poetry, and the like, for the purpose of liberating a generation that, to a large degree, is caught up in self-destructive behavior.

Chapter V

Project : The Coffee House (The First Attempt)

A. The Purpose of the Original Coffee House

The first Coffee House was intended to provide youth in the neighborhood with an alternative to walking the streets at night, or attending dangerous clubs, bars, or other so called "night spots."

The need for a safe alternative, a haven, a refuge, emerged when scores of people were killed in Charlotte, North Carolina in the space of twelve (12) months. Many of those who died were teenagers. It was thought that if a place could be provided in a safe, wholesome, loving, environment, that having such an alternative might save lives.

Realizing as well that many persons would not die physically but may die in other ways, this alternative was established to prevent suicide, hopelessness, experimenting with drugs and pre-marital sex, and other forms of brokenness and death.

B. Preparation

During the fall of 1991, Pastor Pridgen presented to the Official Board of Greater Bethel A.M.E. Church a program involving the use of the basement of the Church as a "Coffee House." The Official Board approved the use of the Church Basement with the following stipulations : (1) that the police officer assigned to our neighborhood be in-

formed of the activity so that help would be available if any problems arose, and (2) ample adult supervision be named prior to the opening. Sergeant Tyrone Moore, of the Charlotte Police Department, was asked to alert those officers on the Wesley Heights patrol to be on the lookout for any trouble. Several adults were identified as potential supervisors for the sessions. Therefore, the stipulations having been met, the Coffee House gained official approval from the Church.

On each Friday night in January and February, Pastor Pridgen met with a group of persons to plan for the first month of the Coffee House sessions. The Planning Committee was composed of twelve (12) people. Half of these persons were members of Greater Bethel ; one was an employee at a county drug detoxification center ; three others were residents of a Christian Drug and Alcholic Rehabilitation Center ; and two were residents of the community.

The Committee met for one hour on Friday evenings from 7:00 - 8:00 p.m.

With the exception of three or four regulars, the Committee had a different composition each time we met.

Many plans were made and assignments were often given out during these meetings.

During this two month preparation period, the furnishings for the Coffee House were secured. Heavy duty

cable spools were located and donated to the Coffee House to be used as tables. These spools were wooden, round, wheel-like objects which varied in height and size, but were generally two to three feet tall and three to four feet in diameter. Mr. Robert Benton, a neighbor, was kind enough to go to the storage yard and pick the spools up with his twelve-foot truck. As they were, the spools were unsuitable for use because of their rough surfaces. These surfaces had protruding nails, tacks, and staples. Volunteers from the Rebound Christian Rehabilitation Center removed all of the protruding objects, sanded and painted all the spools, and donated all the supplies needed. They also supplied the tools for the job. At this point, nine spool tables were ready for use at the Coffee House.

A five hundred dollars ($500.00) donation had already been given to the Church and could be used to underwrite the expenses for this project.

C. The Opening

On March 6, 1992, the Coffee House opened up to the general public. The Planning Committee had expected teenagers to make use of the Coffee House. Many teens did come, but there were also many other categories of people who attended : (1) Men from the Rebound Christian Center attended. These men ranged in age from 20 to 50. A variety of races, religious backgrounds, educational levels, home environments, and capabilities were represented

among them. Yet, they all seemed to have a great appreciation for the Coffee House. (2) Young mothers and mothers with young children were picked up in the Church van each week. Judge Shirley Fulton Orr, who served on the Supervisory Committee, helped to make arrangements for these families to participate in the Coffee House project. The young mothers participated in the project along with their children. It was an enjoyable outing for many of them. (3) Neighborhood children, who were not members of Greater Bethel but who frequently attended other than Sunday Worship activities, attended the Coffee House event faithfully. Some of them were quite young. One child was four years old. (4) Some of the young adult members of Greater Bethel attended along with their children. (5) Some of the youth attendees were members of our Church who lived in the neighborhood. (6) The Supervisory Committee members attended rather frequently.

D. Food

On many Friday nights, the Supervisory Committee (formerly the Planning Committee) served the food free of charge. Hot dogs, cookies, pop corn, potato chips, sodas, pizza, doughnuts, cakes, and a variety of other foods were served. All of this food was either donated by the persons who attended, by the Committee members, or purchased with funds that were donated. At first, we put coupons together to buy Pizza Hut pizzas. Finding this to be a

little too expensive in the long run, the Committee switched to a local Pizza Shop. This also proved to be too expensive. Since the Committee had access to the Church kitchen, which has an oven, the Committee decided to buy supermarket pizzas and cook them in the Church's oven. After a few Fridays, it was suggested that we serve hotdogs. A member of the Committee obtained a Pace Club Membership Card and purchased weiners and hotdog buns at discount prices. The Coffee House Supervision Committee, with the help of some generous donors, was able to meet the food needs of the Coffee House without spending any of the $500.00 .

E. Set-Up

Each Friday night, Coffee House sessions started with the attendees helping to set up the tables. Ordinarily, the Church used this space as the dining room or fellowship hall. When this area was converted into a Coffee House, the spool tables had to be taken from their storage place and rolled into the Fellowship Hall area. Carpet squares were placed under the tables to protect the the floor finish.

F. Activities

After the tables were set up, the games would be taken out. These games included games like Bible Trivia, Monopology, Checkers, Chess, Scrabble, Uno, and other similar games. At some point, after most of the people had

gathered, the prayer and grace would be given. Light refreshments could then be eaten as the games were played. The Coffee House started at 7:00 p.m. Then at 8:00 p.m., we started our activity for the night. During the earlier sessions, certain activities were designated as "Centerpiece Activities." Among these activities were : Raps (written by local youth), solos (performed by attendees), jokes, poetry, and stories. Guest speakers were invited occasionally. Supervisory Committee members served as guest speakers also.

Plays, skits, and films were also in the plans, but were not utilized.

The Coffee House closed down temporarily in the late spring of 1992. Plans are now in place for it to begin in early January, 1993.

G. What We Learned

What did we learn from this first Coffee House venture?

(1) Certain age groups do not mix well.

Small, energetic, and playful children have very little in common with older youth and adults, especially when socializing is the main agenda item.

(2) People will support this project with contributions of all kinds.

We learned that people readily support projects for which they have an interest.

(3) The Coffee House needs to have a director.

We learned that Committee members are willing to be responsible for conducting the Coffee House session occasionally but that their other obligations prevent them from being there each Friday night. The Pastor often has to be out of town on Friday evenings also. Someone must devote time and energy to this project all throughout the week and be available during the Coffee House hours <u>each</u> Friday.

(4) A director needs to be compensated for his or her work.

We saw that a considerable amount of planning, making contacts, arranging and attending meetings, picking up items to be used at the Coffee House, supervising the opening, proceedings, and closing of this Coffee House each Friday night was essential. This is far too much to ask a person to do on a volunteer basis!

Chapter VI

Preparation for Project Opening

There were several meetings held to work out the details of the project.

One meeting was with Harold Clawson, a member of Bethel Church and a former elementary school principal. We met at the International House of Pancakes for breakfast on October 23, 1992 at 8:00 A.M.

Our conversation centered more around teaching children ages 3 and 4 to read than it did on the Coffee House idea. Since the two ideas are related, it was thought that one large Youth Development Board would handle both projects. Of course, these projects would be done one at a time.

I also met with Attorney Leon Orr, who is the president of the Wesley Heights Neighborhood Association, on Monday - November 16, 1992 at 8:00 A.M. at the Shoney's Restaurant for breakfast. Our conversation centered around the use of community properties for the enhancement of the quality of life for the people in the community. We talked about the importance of good role models for youth and the willingness of many youth to trust church people because they (the youth) had witnessed so many hypocritical persons in the church. It was thought then that a Coffee House may be one way of imparting sound values to an otherwise unchurched group.

A few weeks later, I met with George Johnson, who is a retired U. S. Postal worker and who is a Steward at Greater Bethel A.M.E. Church. We met at the International House of Pancakes on Ashley Road.

On Monday - November 16, 1992, the Pastor of Greater Bethel met with the principal of Quail Hollow Middle School, Sandra Neidsleich, an assistant principal, Bobbie Berry, and two members of the faculty.

This meeting was held at the Quail Hollow Middle School in the office area/conference room at 10:00 A.M. The following suggestions emerged from this meeting :

(1) that Dr. Sandra Martin, Professor of Psychology at Livingstone College (Salisbury, North Carolina) and a resident of Charlotte, North Carolina, be contacted in the event she might be interested in serving on this Supervisory Committee.

(2) that the District Attorney, Peter Gilchrist, may be contacted for his assistance in acquiring information and helping secure a building in the neighborhood to be used as a Coffee House.

(3) that Johnson S. Smith University Drama Department be contacted and asked to supply the Program with students who are majoring in Drama and who want and/or need some experience in performing plays. These persons may also be able to train the Coffee House attendees in how to write and perform plays.

(4) that Barbara Pellam, proposal writer with the Health Department of Mecklenburg County, North Carolina, be contacted for the purpose of helping the Committee seek funds.

(5) that Dr. John Murphy, superintendent of the Charlotte/Mecklenburg Schools, be asked to grant permission for the Coffee House to be used as a community service agency for students who might otherwise have been suspended from their bus because of discipline problems. Such persons may be assigned to help set-up for the Coffee House and then clean-up after the Coffee House session ends.

Informal Agreement :

What is the precise relationship between the Quail Hollow Middle School and the Greater Bethel Coffee House Project?

No formal or legal connection exists between the Quail Hollow Middle School and the Greater Bethel A.M.E. Church Coffee House Project.

The relationship is one based on an agreement upon specific but mutual goals as they relate to the growth and development of our youth.

We agree that it is better to have our youth in a well-planned program at a church fellowship hall than to have them in "the street."

We agree that we want our youth to :

(1) have good values,

(2) be safe at home and at school,

(3) attend school regularly,

(4) have good conduct,

(5) perform well academically, and

(6) obey the laws of the land.

No financial agreement (legal or informal) exists between the school system and the Greater Bethel A.M.E. Church.

This relationship is a cooperative effort to try to use the resources available to each of us to meet our goals.

The last meeting was held on Tuesday - November 24, 1992. Pastor Pridgen met with Mr. Harold Clawson and Mrs. Adeline Williams at the International House of Pancakes on Ashley Road at 9:00 a.m. Mr. Clawson, a retired elementary school principal, serves as a counselor at the Gatlin Juvenile Detention Center in Huntersville, North Carolina. Mrs. Adeline Williams, a retired public school teacher, serves as a teacher substitute in the public schools.

The conversation centered around the development of the child into a whole person. Mr. Clawson suggested that many of the youth that he comes into contact with as a counselor for juvenile offenders are not "well-rounded" persons. By "well-rounded", we mean that the child has

been exposed to the various benefits of travel and attendance of cultural events. By "well-rounded", we also mean that he/she has been exposed to grandparents on both sides of the family or has at least heard their names. Many youth have a very poor sense of their family roots.

It was suggested that some trips could be planned to expose persons to the world outside of Charlotte.

In a separate conversation with Mr. James Yancy, Chief Court Counselor for the 26th Juvenile Services Division of the State of North Carolina, he reported that a very high percentage of the persons that they come in contact with have never been outside of the Charlotte/Mecklenburg County area. He also mentioned, as we spoke by phone on December 16, 1992 at 9:30 a.m., that many of the young people that they work with (between the ages of 6 and 15) may never know who their fathers or grandparents are. In cases like these, we would emphasize :

(1) African-American History,

(2) Appreciation of the parent and relatives that are known,

(3) Close family-like relationships in the Coffee House and

(4) God as a father for the fatherless and a mother for the motherless.

Mr. Yancy reported that exact statistics regarding family and travel are not kept. Therefore, exact percentages cannot be reported in this paper. However, the judgment

of experienced professionals, like Mr. Clawson and Mr. Yancy, can be relied upon to guided us on these questions.

As I continue now with the meeting that was held on November 24, 1992, I recall that Mr. Clawson noticed a weak grasp of history among the juveniles that he counseled. Mr. Clawson and Mrs. Williams also observed that many youth had weak verbal skills. The youth did not use complete sentences in many cases. Mr. Clawson and Mrs. Williams felt that "Parenting Workshops" would be of benefit to our cause. Many parents just do not know how to rear children.

They stressed the need for reform in certain behavior patterns such as :

(1) Profanity,

(2) Poor Hygiene,

(3) Poor Self-Control,

(4) Poor Interpersonal Relating Skills, and

(5) Poor Self-Esteem.

The conversation ended on the note that all children need to feel accepted, loved, and valued. Indeed this Project should help youth cultivate good, positive feelings about themselves. We discussed many ways of bringing a sense of wholeness into the lives of those who yet remain without it.

Chapter VII

Description of Project

Name :

The Project will be called "The Greater Bethel African Methodist Episcopal Church Coffee House".

Purpose :

The purpose is to help improve the quality of life for the people, in particular the youth, in our community.

Goals :

At the end of this program, we intend to have :

(1) broadened the thinking patterns of the youth such that they will have become more aware of the consequences of their actions,

(2) helped youth identify and eliminate self-destructive thought patterns and actions,

(3) increased the number of community youth that excell within the public school setting,

(4) decreased the number of community youth involved in disruptive and/or unlawful behavior within the public school setting and the city at-large,

(5) improved attendance patterns at students' respective schools,

(6) promoted high moral and ethical values,

(7) built up confidence in their ability to do high level

academic work,

(8) repaired and rebuilt their self-esteem and self-confidence,

(9) exposed them to good role models,

(10) provided a safe and wholesome environment within which to socialize.

Strategies :

The following strategies will be used to meet the stated goals. The youth will :

(1) read, recite, and analyze selected poems, sayings, and quotations,

(2) participate in meaningful dialogue on relevent subjects,

(3) listen to guest speakers,

(4) view selected films,

(5) write, direct, and perform plays,

(6) help set-up the room for the Coffee House,

(7) help clean-up at the close of the Coffee House,

(8) make posters and display the same on the walls of the Coffee House,

(9) view and internalize pictures and brief resumes of outstanding persons, who will be displayed around the walls of the Coffee House.

Values :

The following reflect some of the values we wish to stress. It is by no means an exhaustive list.

(1) Work hard at whatever you are assigned to do.

(2) Be courteous.

(3) Be respectful to elders and peers.

(4) Be honest and truthful.

(5) Be punctual.

(6) Always keep your "word".

(7) Respect your body and other people's bodies.

(8) Do not steal.

(9) Do not lie.

(10) Be kind to the weak and needy.

(11) Do not betray those who trust you.

(12) Do not damage property that doesn't belong to you.

(13) Do not damage your own body.

(14) Understand that you are somebody, and you have worth, even if you have no money.

(15) Practice cleanliness.

(16) (When you accept a job) stick to the task until it is completed.

(17) Know that the quality of character is better than silver or gold.

(18) Be cooperative (a team player).

(19) Say : "Please", "Thank you", "I'm sorry", when appropriate.

(20) Cultivate personal faith, system of beliefs and values,

Target Ages

Youth twelve (12) to twenty-one (21) will be targeted.

The basement of the Church will be used as the location of the project. The name of the Church is Greater Bethel A.M.E. Church, and it is located at the corner of Grandin Road and Old Fourth Streets (201 Grandin Road - Charlotte, North Carolina 28208). Heavy-duty spools will be used as tables. Only three to five folding chairs will be placed at any one table, so as to encourage small group participation in games, discussions, counseling, and just plain socializing. The atmosphere will be more like that of a restaurant than a church basement. It is hoped that this type of setting will yield an environment where learning can take place while people are having fun.

The attire for those who wish to attend will be informal to casual. Persons are expected, however, to wear "decent clothing." Even though the attire will be informal to casual, attendees are expected to be well groomed. Video tapings will be done once or twice a month. Photographs will be taken each Friday night. Therefore, attendees will not be expected to "dress up" ; but they will be expected to "look good."

Schedule of Activities :

The schedule of activities for each Friday night will flow as follows :

6:30 p.m. - 6:59 p.m.	=	Gathering time, set-up, games, homework, reading
7:00 p.m. - 7:15 p.m.	=	Opening, Prayer (Grace), Thought for the Night
7:15 p.m. - 9:00 p.m.	=	Games, discussions, counseling, and socializing
9:00 p.m. -10:30 p.m.	=	Featured Presentation, Poems, Plays, Songs, Guest Speakers, etc.
10:30 p.m.-11:00 p.m.	=	Closing Announcements, Prayer, Clean up the coffee house area, and sign up persons to display their talent at the next coffee house

Featured Presentations :

The term "featured presentation" simply means that activity which will be the main attraction for the evening. It will, by design, be the high point or "centerpiece", the climax, the main event for the night. At the end of each coffee house session, the featured presentation for the next week will be announced.

Respect Codes :

This is an expression that has been coined especially for the coffee house project. It is intended to refer to guidelines, rules, or regulations that will govern the

Coffee House Project without actually using the words "rules", "regulations", or "guidelines." There will be certain codes (rules) that will be observed at the Coffee House. These codes (rules) have been put in place for two reasons.

The first reason is that any gathering should be orderly ; and rules and regulations help to encourage, if not insure, orderly conduct.

The second reason is due to the fact that intellectual interaction sometimes causes "friction." In other words, it may cause disagreements and even arguments. In order to keep these disagreements from getting out of control, we have decided to stress respect for other people and tolerance for other people's ideas, especially when they differ sharply from your own.

We have chosen not to call the guidelines "rules and regulations", but instead to call them "respect codes."

It is our intent to stress the positive forces in the word, respect, rather than the unpleasant stigma associated with the word, "rules".

We will stress the importance of respecting the property and the rights of others.

As a part of our opening ritual at each Coffee House session, we will repeat the "Respect Codes" aloud. We will be using positive phraseology as opposed to the "stiff, dry expressions", such as "No Alcohol", "No Drugs",

Our codes will be phrased in the following manner :

We will respect ourselves and others by :

(1) using non-alcoholic beverages,

(2) avoiding addictive substances,

(3) expressing myself without the use of profanity,

(4) wearing respectable attire,

(5) settling conflicts without fighting,

(6) keeping poisonous gases outside of my body,

(7) discouraging the possession or use of any objects used to harm others.

We do not expect code violations to occur ; but, if they do occur, we will be prepared to handle them in a fair and rational manner.

Hosts and Hostesses

Persons will be chosen from among the attendees of the coffee house to serve as a host. These persons should exhibit the very best conduct, the highest levels of self-control, the highest Christian morals, and the deepest possible self-respect. It is because they are being lifted up as examples that any breakage of the respect codes will result in immediate removal as host or hostess.

How does one get to be a host or hostess? These persons will be selected from among those who have attended at least four coffee house sessions and who have displayed those qualities that are examples of good conduct. (The Director will make these selections of host or hostess.)

Hosts and hostesses should always be neat. They should also wear clean pants (or skirts) and a fresh shirt (or blouse). Attire must be clean and neat at all times. Usher badges should be worn at all times.

There should be eight hosts and hostesses on duty each night. Four of them should be male and four should be female. They must arrive at the coffee house fifteen (15) minutes early, which would be at 6:45 p.m.

Duties :

The hosts and hostesses shall :

(1) station themselves at all exits,

(2) ensure that no alcohol, drugs, or weapons are brought into the coffee house,

(3) ensure that people enter and exit through the proper doors,

(4) escort new persons to the restroom area or water fountain (boys escort boys and girls escort girsl)

(5) provide a copy of the program outline for that night to each attendee,

(6) escort people to their seats or find seats for people who cannot seem to locate one.

They will stand at their posts of duty for 15 minutes, and then they will rotate. After 60 minutes, the first squad will sit down for 60 minutes ; and the second quad will take their posts. Two young men and two young ladies should be on duty at all times.

At least one member of the Supervisory Committee shall be assigned to oversee the training of all host(s). The Director shall have immediate supervisory responsibilities over all hosts and hostesses.

Serving Food

On those nights when food is to be served, the hosts and hostesses must be on hand to assist in its distribution.

Hosts and hostesses should prepare to serve the designated foods at 7:15 p.m. each night. This will be done immediately after the devotions.

Attire

These hosts and hostesses shall participate in the designing of their dress selection.

They shall be appointed by the Program Director who shall select these persons from among the attendees who have displayed the greatest maturity and best conduct at the coffee house. Hosts and hostesses who fail to observe the respect codes must be removed from their positions.

A person on the Supervisory Committee will be assigned as an advisor to the hosts and hostesses.

Budget for the 1993 Friday Night Program :

Expenses :

Item	Monthly	Yearly
Director's Fee	$ 100.00	$1,200.00
Refreshments	30.00	360.00
Uniforms	-	-
Badges	-	-
Furnishings	-	-

Item	Monthly	Yearly
Posters, Signs, Games, Supplies	-	$ 200.00
Trips	-	240.00

Income :

Contributions	
Church	$ 500.00
Funeral Homes	500.00
Individuals	+ 1,000.00
	$2,000.00

List of Perspective Guest Speakers :

Name	Title	Subject
Alfred Alexander	President NAACP	Justice
Alfred Alexander	Local Businessman	Success in Business
Kelly M. Alexander, Jr.	State President of N.C. NAACP and the National Vice Predent of the NAACP	Economic Development
Margaret Alexander	Widow of former State President of N.C. NAACP, Kelly M. Alexander, Sr.	Historical Figures
Yvonne M. Evans	District Court Judge	Youth and Law
Peter Gilchrist	District attorney	Court System
Leon Orr	Attorney	Success
S. Fulton Orr	Judge	Criminal Law as a Career
Dr. Richardson	Foot Specialist	Black History
Joann Stevenson	Drug Education Center Counselor	Drug Addiction
Don Griffin	Reporter, Action 9	"Protecting Yourself Economically in Society"
S. Majeed	Entrepreneur	"How to Apply for a Job"
Ella Scarborough	City Councilperson	The Vote
Richard Vinroot	Mayor of Charlotte	Job Opportunities for Young People
Coach Joyner	Basketball Coach at Johnson C. Smith University	What Coaches Look for in an Athlete

Name	Title	Subject
Dr. J. B. Humphrey	Pastor, First Baptist Church, West	Patience
"Tyrone"	Radio Personality, Power 98, WPEG	Male/Female Relationships
Muggsy Bougues	Guard for the Charlotte Hornets	Teamwork
Kendall Gill	Member of the Charlotte Hornets	Teamwork
Joseph DeLaine	Investor	Family Roots
James Johnson	Social Worker	Personal Values
Helen Pridgen	Teacher	Black History
Calvin Easter	Coach	Success
Kojo	Minister	Ancient African History
Brent L. Edwards	Minister/Musician	Male/Female Relationships
Darrell Sanders	Investment Broker	Personal Finances
Ron Leeper	Investor	Self-Esteem
Mike Porter	Social Worker	Self-Confidence
Admad Daniels	Community Organizer	Perseverance
A. J. Dingle	Biology Teacher	Effects of Drugs, Alcohol, and Tobacco on the Body

History

Certain subjects will be stressed each month. African and African-American History are two such subjects. African and African-American History will be stressed in films, lectures, and poems on every fourth Friday of the month.

Speakers may present material on pre- and post-slavery history, as well as ancient African history. Each of these presentations should be 20-30 minutes in length with opportunity for questions and answers. An effort will be made to apply any self-esteem and self-confidence building truths gained during these presentations to the attendees' own minds and hearts. Life-changing insights may then be extracted from these truths and woven into principles that may be applied in the lives of people everywhere. The entire centerpiece or featured presentation should be one hour long.

The centerpiece or featured presentation sessions will be vidoe-taped so that these sessions may be shown to others who were not present, and also used as a basis for a comprehensive African and African-American History course suitable for use in Middle, Junior, and Sr. High Schools.

For the benefit of those who may wonder why African and African-American History are being lifted up. Well, one of the goals of this project is to build the self-confidence and self-esteem of the persons who have for so

long been told that they have smaller brains than others and deserve to receive less than others. The coffee house must help repair our badly damaged self-image. As a part of the process of improving the self-confidence and self-esteem of these attendees, they will be told about their own people's accomplishments, both past and present.

Many persons in Charlotte have already made a place for themselves in history. Some of these persons are : Attorney Melvin Watt, one of the first* Blacks to be elected to the United States House of Representatives in this century ; Bishop George Battle, a respected leader who has served on the Charlotte/Mecklenburg County Board of Education longer that anyone in history ; Kelly M. Alexander, Sr. (deceased), former president of the North Carolina State Conference of Branches and former president of the National Board of Directors (NAACP) ; Rev. J. B. Humphrey, former president of the North Carolina State Baptist Convention ; Franklyn McClain, one of the leaders in the Greensboro, North Carolina Sit-in Movement ; Harvey Gantt, first Black mayor of Charlotte, North Carolina ; Dr. Reginald Hawkins, an outspoken social activist ; Elizabeth (Ellen) Carrothers, the first African American female postal clerk hired in the Charlotte United States Post Office. As other outstanding local personalities come to the attention of the coffee house committee, their names will be included also.

The prominent leaders of our day, such as Rev. Jesse

Jackson, Dr. Ben Chavis, Benjamin Hooks, Bishop H. Hartford Brookins, Bishop John H. Adams, Bishop Phillip Cousins, Dr. Samuel Proctor, Dr. Otis Moss, Ron Brown, Walter Founteroy, and others will also be included on our list of outstanding people of color.

Great leaders of our modern era, such as Dr. Martin Luther King, Jr., Dr. James Cone, Malcolm X, Whitney Young, and Dr. Benjamin Mays and others will be lifted up in African American history.

The youth must be told about John Hope Franklin, Marcus Garvey, Mary McCloud Bethune, Harriet Tubman, Sojourner Truth, J. C. Price, Booker T. Washington, W. E. B. DuBois, George Washington Carver, Joseph DeLaine, Langston Hughes, Rosa parks, Daniel A. Payne, Richard Alen, Queen Nefertiti, Queen Nefertari, Musa Gunga, Hannibal, Frederick Douglass, Charles Drew, Medgar Evers, Adam Clayton Powell, Fannie Lou Hamer, and the list goes on. Our youth should learn about and know about each of the above mentioned persons.

Along with this, the youth will do an exercise involving their family trees. They will be asked to draw their family trees and fill it in with exact names.

The prominent leaders of the near and distant past will be pictured around the walls of the coffee house. Such an endeavor (which will include Black history quizzes) will help the youth who attend these sessions discover that their forefathers have done great things and that many are

doing great things now. Because so many Black youth have been told that African Americans have always been slaves, servants, and peasants, it is now necessary to correct the historical record by revealing to them that much of our world civilization today developed on what some now call the "Dark Continent". The youth will be able to see that their history did not just start with the slave trade, but with kings and kingdoms in Africa.

Therefore, these young people will come to believe that they, too, are capable of becoming chief executive officers of large corporations, governors of states (i. e. the Honorable Doug Wilder) and president of the United States of America. Their self-esteem will increase. Their self-confidence will be built up. Their spirits will be lifted because their wounded self-image (including their understanding of the character of their ancestors) will have been treated and eventually healed.

For this reason, African and African American history will be featured each fourth (4th) Friday night.

Expansion Plans:

In order to do the most good for the greatest number of people, we propose that the coffee house project be extended to Saturday night. The content, hours, activities, purpose, and goals would remain the same. Such expansion will be dependent upon the rate of growth we experience in our fundraising. We hope to expand within the next six

months.

We also hope to expand to Thursday nights. "School Night" programming would differ somewhat from Saturday and Friday night programming. Instead of starting the night off with games, persons would be invited to do their homework. Refreshments could still be made available, and thirty (30) minutes could be reserved near the end of the evening for games, films, or other more structured programming. More will be said about this subject in the chapter on projections for the future.

Depending upon the response, this expansion pattern could continue until the program has moved to six nights, Monday through Saturday.

Other churches would be encouraged to duplicate the project in their own facilities. The coffee house project will continue as a part of the life of the Greater Bethel A.M.E. Church until the need for such a program disappears.

Chapter VIII

PROJECT RESULTS

The First Coffee House Session (during this second attempt) was held on Friday, January 8, 1993. Several adjustments have been made as a result of the insights that were gleaned from its actual operation. These may be summarized in four (4) sections.

1) Recruitment Strategies
2) Hours of Operation
3) Equipment
4) Story Telling

Recruitment Strategies:

In the preparation for the original Coffee house we relied upon the church bulletin and "word of mouth" communication. The "word of Mouth" communication strategy involved persons who were members of Greater Bethel A.M.E. Church and persons who were members of the Wesley Heights Commnity Association. This strategy worked pretty well. However, when the revised Coffee House was implemented some questions arose about the effectiveness of the techniques that were used to get persons to attend the sessions.

The attendance at the original Coffee House was good,even at the very first session. However, the attendance at the first session of the revised Coffee House was poor. Only six persons attended the first session of the revised Coffee House. The differences

in the way that persons were recruited for the Coffee House sessions may have accounted for the poor attendance.

In the second (revised) attempt to operate the Coffee House, we used the church bulletin extensively. We did not ask any particular clubs or organizations to sponsor refreshments for any sessions; nor did we invite groups to participate. We do plan to use these strategies in the future. General announcements in the bulletin did not work as well as we had hoped that they would. This I believe is true because many of the people in this area (Charlotte, North Carolina) have great demands on their time and are therefore only willing to respond to programs and projects that 1) suit their interest,2) meet their needs, 3) prick their sense of duty, or 4) all or a combination of the above. This I found to be a most helpful insight. Such lessons will be helpful in promoting this as well as other programs of the church.

The church bulletin did help in establishing a basic level of awareness about the Coffee House; nevertheless it proved insufficient to provide the attendance that was desired.

One may wonder why we did not credit the use of the church bulletin with a higher level of effectiveness considering the fact that the bulletin announcements were used to publisize the original Coffee House during which event the attendance was good?

In evaluating the usefullness of the church bulletin

we considered their effectiveness or lack thereof for the revised Coffee House. In the original Coffee House Bulletins and "word of mouth" were used and the attendance was good. But in the revised Coffee House only the church bulletin was used and the attendance was poor. This would tend to suggest that the church bulletins alone were not sufficient. We gleaned from this that the (word of mouth) communication was what really moved most people to come the first time.

Is there other supporting evidence that the word of mouth strategy was effective? Yes, the young mothers who attended the original Coffee House were invited by Judge Shirley Fulton-Orr during her personal contact with them. The men from Rebound Christian Center were recruited by two men who served on the Coffee House planning committee. Mr. Jesse McCoy and Mr. Gregory McCleave were their names. The Pastor of the church invited several youth who in turn invited other youth.

The question will then be asked, if this method was successful at first, then why was it abandoned?

In an effort to revise and improve the original Coffee House experience, we attempted to do two things. First, we tried to improve the quality of the enjoyment by making the clientele more homogeneous. Small children were scheduled to come on another day, and adults were welcomed as supervisors and chaperones. It was also felt that we could better document the effectiveness of the

program if a certain specific group was used as the subject of the project.

Secondly, in our effort to focus on a specific group of young people, we relied on letters sent through the school system (via students) in order to get parents involved. This had some positive impact, but it did not draw the support from parents that we anticipated. Over 200 letters were sent out, and some telephone calls were made ; but on the first night, no parents or youth (except the Pastor's son and five other children out of the same household) *came to the Coffee House session.* Allowing for the cold rainy weather and the unfamiliarity with the church and the program, we assume that other factors not yet visible were at play in the poor attendance. It was interesting that the second night saw a trippling of the attendance. After two members recruited some neighborhood youth, and after the Pastor did some personal recruiting, the numbers increased drastically. We did not conclude that publicity via the church bulletin should be discontinued ; neither did we conclude that other recruitment strategies should be abandoned. However, it can be concluded that person-to-person contacts yeild the best results.

2. Hours of Operation

An unusual thing happened during the second week of the Coffee House. Due to several reasond, the Coffee House opened about an hour late. Therefore, instead of closing at 9:00 p.m., we stayed until 10:00 p.m. Staying later did not seem to create any major problems. We have therefore

decided to extend the time to open at 7:30 p.m. and to close at 10:30 p.m. This will allow the youth to be home by 11:00 p.m.

3. Equipment

Microphones, tape players, video camera recorders, and record players were identified as the pieces of equipment we would need, as well as a 16mm movie projector. We discovered that some form of voice amplification would be helpful both for practical reasons and to provide youth with the experience of standing behind a microphone for those who might ordinarily not have this experience. They will use this microphone while they recite poetry, sing, do "raps", and so on.

Tape Player

Gospel music was played through the use of a cassette tape player. This has been well received. Some of the young people sang along softly as they played checkers and the "Connect Four" game. A variety of music with a "beat" will be used. The music will have a message, but it will also be enjoyable. If the message is worthwhile, it may not necessarily be of the gospel variety.

Video Cassette Recording Camera

A video cassette recording camera will be used to record the talent display segments of the sessions. A video cassette player is available to play these back so that the participants can watch themselves perform. An effort will be made to label and preserve these tapings.

Record Player

The record player will be used in the same manner as will the tape player.

16 mm Projector

The 16 mm projector will be used for showing material that may not be available on a video cassette.

Some of this equipment is already available at the church, but the rest will be borrowed from the school system or from the Johnson C. Smith University Drama Department

4. Storytelling

We will employ the talents of the two story-tellers in the congregation. In this way, the youth will be entertained and taught certain values at the same time.

Implementing this Project for the second time has been a learning experience. However, much of what was learned then still remains true for the revised sessions.

Chapter IX

EVALUATION OF THE COFFEE HOUSE PROJECT

To make the evaluation process simple and scientific, we decided to use a rifle shot method as opposed to a shotgun approach. We have set as our target a specific community. We will focus on youth ages twelve to fifteen (12-15) within the 28208 zip code area. We have chosen to use this area because Greater Bethel is in this area, and also because this has been a particilarly troubled area. The middle school, senior high, and college age groups were chosen because these young people are still growing socially, mentally, and emotionally. Therefore, they need as many positive influences as possible to counteract negative influences. In other words, these groups are thought to be somewhat more teachable.

The project is designed to track the progress of the participants through their early teen and early adult experience. Records will be kept both of how these persons progress as individuals (contrasting student X's performance in certain areas in 1993 with that same person's performance in 1994) and as a group (recording overall statistics in the areas of truancy, grade point average, disciplinary referrals, pregnancies, arrests, and honor society membership), This data is available from Ms. Langston,

who is the dropout prevention counselor at Quail Hollow Middle School. From the guidance office at Olympic and South Mecklenburg High Schools, we will also obtain these records. College students will be evaluated on a less rigid basis. The primary instrument for measuring the success of the program in college students will be by questionnaire. Ronnie Sorban, a research analist with the Charlotte Police Department, has provided additional statistical data on the numbers of arrests of teenagers. This data will be drawn and analyzed each six months. The coffee house supervisory committee will meet once a month to receive a summary report from the director highlighting any areas needing special attention prior to regularly scheduled data assessments. This meeting will take place each fourth Saturday at 11:00 A.M.

An evaluation of a change in one's values and/or self-esteem may not be as easily noticed in the statistical data. Therefore, a truer reading of positive development in this area may better be gleaned through the areas of a questionnaire. This form will be filled out at the beginning if the program and again at the end of every twelve (12) months.

A meeting of parents, guardians, and other community people will be held at least twice a year. At these gatherings, the community (especially the parents and guardians) will have an opportunity to evaluate the project.

This activity will be aimed at determining how this project has affected a particular young person's behavior in the home.

Evaluating the effectiveness of this project will be done by means of (1)comparing and contrasting statistical data, (2) distributing, collecting, and analyzing questionnaires, and (3) receiving structured parental (community) feedback.

By these indicators, we can tell whether or not the coffee house project is being successful and also show just how successful it is.

Chapter X

FUTURE PROJECTIONS

The coffee house is expected to grow and develop in several ways over the next seven (7) years.

Attendees:

The number of regular attendees should increase from twenty (20) to over one hundred (100). The focus for coffee house attendees has been broadened to include high school and college. Middle Schoolers are already included in the focus. The supervisory committee is discovering that one way to increase the attendance at a given age group is to invite performers from that age group to perform at the coffee house. Those who come to perform will bring and draw others their own age. It is assumed that some will like what they see and return as an attendee rather than as a performer

The ages of the attendees should be balanced out, such that there will be an equal number of students from each age grouping as the project develops.

Programming;

The programming should also continue to increase in quality, quantity, and variety. Instead of having one or two presentations per night, the coffee gouse should be host to several brief presentations. These presentations should entertain ; but they should also enlighten and inspire.

Days/Operation:

At the present time, the coffee house is open on Friday nights only. Starting in the Spring, 1993, we will expand to Saturday nights. As the coffee house gains a sound foundation financially, it will open on Thursdays, then Wednesdays, Tuesdays, and finally on Mondays. The coffee house will then be open six days a week.

Expansion:

The coffee house can be easily duplicated. Almost any church can start a coffee house in their basement or fellowship hall. It is hoped that this project will be duplicated at several churches in Charlotte, North Carolina and in other cities. Copies of this dissertation will be made available to members of the local ministerial associations. A copy will also be made available to the members of the A.M.E. Church and other denominational bodies who may express an interest therein.

We plan to create a brochure to publicize the ministers of the church ; and the coffee house will be featured in this brochure.

CONCLUSION

In the writing of this paper, the project has undergone some developmental growth. I found that current information about youth in this neighborhood changed the project slightly. The middle school students are not plagued with the same kinds of problems that senior high school students are plagued with. Since the middle school students are under 16 years of age, problems of school attendance are expressed in different terms. In other words, rather than a "drop-out" problem, they are, instead, a truancy problem. In the process of researching and writing this project paper, the description of the project itself has expanded. It now includes hosts and hostesses who were not part of the project at the outset. Guidelines that we have chosen to call "Respect Codes" have been added to fill in the vague parts of the picture. The project's budget, a list of potential guest speakers, a list of generally approved (agreed upon) values, and a detailed schedule of a Friday night's programming were all added to make the project description more detailed.

Even though there have been several changes in the project, this writer can still conclude that there is a great need for a coffee house project in the Wesley Heights Neighborhood, in which Greater Bethel Church is located.

END NOTES

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6. John D. Perry, Jr., The Coffee House Ministry, (Richmond, Virginia : John Knox Press, 1966), p. 19.
7. Ibid., p. 19.
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11. Ibid., p. 48.
12. Ibid., p. 97.
13. Ibid., p. 71.

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6. Ibid., p.61.
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9. Holy Bible : The Open Bible Edition, (Nashville, Tennessee : Thomas Nelson Publishers, 1975), Numbers 6:25.
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11. Jawanza Kunjufu, Countering the Conspiracy to Destroy Black Boys, (Chicago, Illinois : Afro-American Publishing Company, 1984), p. vii.
12. Ibid., p. 1.

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1. Paulo Freire, Pedagogy of the Oppressed, (New York, New York : Herder and Herder, 1970), p. 33.

2. Ibid., p. 31.
3. Ibid., p. 51.
4. Carter G. Woodson, The Mis-Education of the Negro, (Trenton, New Jersey : Africa World Press, Inc., 1990), p. xiii.
5. Bible, St. John 8:31-32.
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7. Bible, Deuteronomy 11:19.

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APPENDIX

STATISTICAL DATA ON YOUTH AND YOUNG ADULTS BETWEEN THE AGES OF 13 AND 19 (GROUP A) AND AGES 20 AND 35 (GROUP B):

ANY DATA RELATED TO YOUTH AND YOUNG ADULTS WHO LIVE IN THE CHARLOTTE MECKLENBURG AREA WOULD BE HELPFULL TO THIS PROJECT.

SUCH DATA MAY INVOLVE CRIMINALS, CRIME VICTIMS, SENTENCES, ETC.

ANY DATA THAT GIVES NORTH CAROLINA STATISTICS BROKEN DOWN BY RACIAL, SOCIAL BACKGROUND, RELIGIOUS TRAINING, ETC. WOULD BE HELPFUL ALSO.

I AM PARTICULARLY INTERESTED IN INFORMATION THAT INVOLVES THE TWO GROUPS IDENTIFIED ABOVE.

THE IDEAL BREAKDOWN WOULD INVOLVE 13 to 15 YEAR OLDS WHO ARE AFRICAN AMERICAN AND WHO LIVE IN THE 28208 ZIP CODE.

Guide for District Att. Gilchrist

QUESTIONNAIRE

Directions : Please circle the most appropriate letter.
A = Strongly Agree
B = Agree
C = Unsure
D = Disagree
E = Strongly Disagree

1. My child is respectful of other children his/her age.	A	B	C	D	E
2. My child "talks back" to me when I try to correct him/her.	A	B	C	D	E
3. My child has discipline problems at school.	A	B	C	D	E
4. My child is disobedient at home.	A	B	C	D	E
5. My child attends Sunday School each Sunday.	A	B	C	D	E
6. My child attends church each Sunday.	A	B	C	D	E
7. My child attends Sunday School or church occasionally.	A	B	C	D	E
8. My child never attends Sunday School or church.	A	B	C	D	E
9. My child drinks beer occasionally.	A	B	C	D	E
10. My child smokes cigarettes occasionally.	A	B	C	D	E

Please give the age of your child : _____

WEST CHARLOTTE HIGH SCHOOL
BROOKSHIRE
NORTHWEST JR HIGH
LAKEVIEW ELEM SCHOOL
OAKLAWN CEM
OAKLAWN ELEM
SPAUGH JR HIGH
ASHLEY PARK ELEM
WEST INDEPENDENCE BOULEVARD
STRATFORD
Ridgeman Blvd.
Greenland
Ave LIMITS

GREATER BETHEL

YOUTH DEVELOPMENT PROGRAM

201 Grandin Road
Charlotte, NC 28208
(704) 333-5393

A PROGRAM DESIGNED TO RAISE THE ASPIRATION AND ACHIEVEMENT LEVELS OF OUR NATION'S MOST VALUABLE RESOURCE, CHILDREN (Ages 5-12).

Hours Of Operation 8:00 AM - 5:00 PM Monday thru Friday
Fees: A one time low registration fee and $20.00 weekly.

FREE LUNCH

AN INNOVATIVE CURRICULUM:

* Scientific Exploration
* Cultural Enrichment
* Leadership Development
* Weekly Field Trips
* Face to Face With African American Role Models
* Children in our Global Society
* Math and Reading Enhancement
* Understanding Religion
* Face to Face with other youth
* Talent Shows
* Emphasis on Writing and Speaking (Competition at conclusion of program)
* Special Programs and Recreation,e.g. Martial Arts Demonstrations, Horsemanship, etc.
* Reality Threapy Counseling

GREATER BETHEL AME

For pre-registration and information contact: **Rev. C. K. Pridgen 376-4345 or 333-5393**

"CHILDREN ARE OUR NATION'S MOST VALUABLE RESOURCE"!

CLOSED 6-11-92


```
. COUNT FOR ZIPCODE = '28204' .AND. SEX = 'F' .AND. RACE = 'W'
     2 records
. COUNT FOR ZIPCODE = '28205' .AND. SEX = 'F' .AND. RACE = 'W'
    36 records
. COUNT FOR ZIPCODE = '28206' .AND. SEX = 'F' .AND. RACE = 'W'
     2 records
. COUNT FOR ZIPCODE = '28207' .AND. SEX = 'F' .AND. RACE = 'W'
     1 records
. COUNT FOR ZIPCODE = '28208' .AND. SEX = 'F' .AND. RACE = 'W'
     6 records
. COUNT FOR ZIPCODE = '28209' .AND. SEX = 'F' .AND. RACE = 'W'
    13 records
. COUNT FOR ZIPCODE = '28210' .AND. SEX = 'F' .AND. RACE = 'W'
    18 records
. COUNT FOR ZIPCODE = '28211' .AND. SEX = 'F' .AND. RACE = 'W'
    18 records
. COUNT FOR ZIPCODE = '28212' .AND. SEX = 'F' .AND. RACE = 'W'
    31 records
. COUNT FOR ZIPCODE = '28213' .AND. SEX = 'F' .AND. RACE = 'W'
    14 records
.
Command Line    ‖<C:>‖XCONTROL                ‖Rec: EOF/4014    ‖    ‖ Caps
                Enter a FoxBASE+ command

. COUNT FOR ZIPCODE = '28214' .AND. SEX = 'F' .AND. RACE = 'W'
    13 records
. COUNT FOR ZIPCODE = '28215' .AND. SEX = 'F' .AND. RACE = 'W'
    16 records
. COUNT FOR ZIPCODE = '28216' .AND. SEX = 'F' .AND. RACE = 'W'
     7 records
. COUNT FOR ZIPCODE = '28217' .AND. SEX = 'F' .AND. RACE = 'W'
     3 records
. COUNT FOR ZIPCODE = '28226' .AND. SEX = 'F' .AND. RACE = 'W'
    16 records
  COUNT FOR ZIPCODE = '28227' .AND. SEX = 'F' .AND. RACE = 'W'
    20 records
  COUNT FOR ZIPCODE = '28262' .AND. SEX = 'F' .AND. RACE = 'W'
     0 records
  COUNT FOR ZIPCODE = '28269' .AND. SEX = 'F' .AND. RACE = 'W'
     1 records
  COUNT FOR ZIPCODE = '28270' .AND. SEX = 'F' .AND. RACE = 'W'
     1 records
  COUNT FOR ZIPCODE = '28273' .AND. SEX = 'F' .AND. RACE = 'W'
     5 records

ommand Line     ‖<C:>‖XCONTROL                ‖Rec: EOF/4014    ‖    ‖ Caps
                Enter a FoxBASE+ command
```

CLOSED 6-11-92


```
. COUNT FOR ZIPCODE = '28204' .AND. SEX = 'F' .AND. RACE = 'B'
     11 records
. COUNT FOR ZIPCODE = '28205' .AND. SEX = 'F' .AND. RACE = 'B'
     70 records
. COUNT FOR ZIPCODE = '28206' .AND. SEX = 'F' .AND. RACE = 'B'
     53 records
. COUNT FOR ZIPCODE = '28207' .AND. SEX = 'F' .AND. RACE = 'B'
      2 records
. COUNT FOR ZIPCODE = '28208' .AND. SEX = 'F' .AND. RACE = 'B'
    107 records
. COUNT FOR ZIPCODE = '28209' .AND. SEX = 'F' .AND. RACE = 'B'
      0 records
. COUNT FOR ZIPCODE = '28210' .AND. SEX = 'F' .AND. RACE = 'B'
     32 records
. COUNT FOR ZIPCODE = '28211' .AND. SEX = 'F' .AND. RACE = 'B'
      7 records
. COUNT FOR ZIPCODE = '28212' .AND. SEX = 'F' .AND. RACE = 'B'
     22 records
. COUNT FOR ZIPCODE = '28213' .AND. SEX = 'F' .AND. RACE = 'B'
     54 records
.
Command Line    ‖<C:>‖XCONTROL                ‖Rec: EOF/4014    ‖    ‖  Caps
                Enter a FoxBASE+ command

 COUNT FOR ZIPCODE = '28214' .AND. SEX = 'F' .AND. RACE = 'B'
      2 records
 COUNT FOR ZIPCODE = '28215' .AND. SEX = 'F' .AND. RACE = 'B'
     48 records
 COUNT FOR ZIPCODE = '28216' .AND. SEX = 'F' .AND. RACE = 'B'
     37 records
 COUNT FOR ZIPCODE = '28217' .AND. SEX = 'F' .AND. RACE = 'B'
     19 records
 COUNT FOR ZIPCODE = '28226' .AND. SEX = 'F' .AND. RACE = 'B'
      3 records
 COUNT FOR ZIPCODE = '28227' .AND. SEX = 'F' .AND. RACE = 'B'
      6 records
 COUNT FOR ZIPCODE = '28262' .AND. SEX = 'F' .AND. RACE = 'B'
      0 records
 COUNT FOR ZIPCODE = '28269' .AND. SEX = 'F' .AND. RACE = 'B'
      1 records
 COUNT FOR ZIPCODE = '28270' .AND. SEX = 'F' .AND. RACE = 'B'
      1 records
 COUNT FOR ZIPCODE = '28273' .AND. SEX = 'F' .AND. RACE = 'B'
      0 records

mmand Line      ‖<C:>‖XCONTROL                ‖Rec: EOF/4014    ‖    ‖  Caps
                Enter a FoxBASE+ command
```

ACTIVE 6-11-92


```
. COUNT FOR ZIPCODE = '28204' .AND. SEX = 'F' .AND. RACE = 'W'
      0 records
. COUNT FOR ZIPCODE = '28205' .AND. SEX = 'F' .AND. RACE = 'W'
     18 records
. COUNT FOR ZIPCODE = '28206' .AND. SEX = 'F' .AND. RACE = 'W'
      2 records
. COUNT FOR ZIPCODE = '28207' .AND. SEX = 'F' .AND. RACE = 'W'
      0 records
. COUNT FOR ZIPCODE = '28208' .AND. SEX = 'F' .AND. RACE = 'W'
      5 records
. COUNT FOR ZIPCODE = '28209' .AND. SEX = 'F' .AND. RACE = 'W'
      2 records
. COUNT FOR ZIPCODE = '28210' .AND. SEX = 'F' .AND. RACE = 'W'
      5 records
. COUNT FOR ZIPCODE = '28211' .AND. SEX = 'F' .AND. RACE = 'W'
      3 records
. COUNT FOR ZIPCODE = '28212' .AND. SEX = 'F' .AND. RACE = 'W'
     11 records
. COUNT FOR ZIPCODE = '28213' .AND. SEX = 'F' .AND. RACE = 'W'
      5 records
.
Command Line    ‖<C:>‖CONTROL                    ‖Rec: EOF/2944    ‖    ‖ Caps
                Enter a FoxBASE+ command

. COUNT FOR ZIPCODE = '28214' .AND. SEX = 'F' .AND. RACE = 'W'
      6 records
. COUNT FOR ZIPCODE = '28215' .AND. SEX = 'F' .AND. RACE = 'W'
      8 records
. COUNT FOR ZIPCODE = '28216' .AND. SEX = 'F' .AND. RACE = 'W'
      3 records
. COUNT FOR ZIPCODE = '28217' .AND. SEX = 'F' .AND. RACE = 'W'
      3 records
. COUNT FOR ZIPCODE = '28226' .AND. SEX = 'F' .AND. RACE = 'W'
      8 records
. COUNT FOR ZIPCODE = '28227' .AND. SEX = 'F' .AND. RACE = 'W'
      6 records
. COUNT FOR ZIPCODE = '28262' .AND. SEX = 'F' .AND. RACE = 'W'
      1 records
. COUNT FOR ZIPCODE = '28269' .AND. SEX = 'F' .AND. RACE = 'W'
      3 records
. COUNT FOR ZIPCODE = '28270' .AND. SEX = 'F' .AND. RACE = 'W'
      1 records
. COUNT FOR ZIPCODE = '28273' .AND. SEX = 'F' .AND. RACE = 'W'
      1 records
.
Command Line    ‖<C:>‖CONTROL                    ‖Rec: EOF/2944    ‖    ‖ Caps
                Enter a FoxBASE+ command
```

```
. COUNT FOR SCHOOL = 'UNIVP'
     26 records
. COUNT FOR SCHOOL = 'UNIVP' .AND. STATUS = 'PROBATION'
     18 records
. COUNT FOR SCHOOL = 'QUAHOL'
     55 records
. COUNT FOR SCHOOL = 'QUAHOL' .AND. STATUS = 'PROBATION'
     25 records
. COUNT FOR SCHOOL = 'RANDOL'
     39 records
. COUNT FOR SCHOOL = 'RANDOL' .AND. STATUS = 'PROBATION'
     15 records
. COUNT FOR SCHOOL = 'RANSON'
     25 records
. COUNT FOR SCHOOL = 'RANSON' .AND. STATUS = 'PROBATION'
     10 records
. COUNT FOR SCHOOL = 'SEDGEJ'
     37 records
. COUNT FOR SCHOOL = 'SEDGEJ' .AND. STATUS = 'PROBATION'
     13 records
.
.
Command Line    ‖<C:>‖CONTROL                ‖Rec: EOF/2314    ‖    ‖  Caps

                Enter a FoxBASE+ command

      6 records
. COUNT FOR SCHOOL = 'SMITH'
     38 records
. COUNT FOR SCHOOL = 'SMITH' .AND. STATUS = 'PROBATION'
     13 records
. COUNT FOR SCHOOL = 'SPAUGH'
     24 records
. COUNT FOR SCHOOL = 'SPAUGH' .AND. STATUS = 'PROBATION'
      4 records
. COUNT FOR SCHOOL = 'TAPS'
      1 records
. COUNT FOR SCHOOL = 'TAPS' .AND. STATUS = 'PROBATION'
      1 records
. COUNT FOR SCHOOL = 'JTWMS'
     47 records
. COUNT FOR SCHOOL = 'JTWMS' .AND. STATUS = 'PROBATION'
     23 records
. COUNT FOR SCHOOL = 'WILSON'
     24 records
. COUNT FOR SCHOOL = 'WILSON' .AND. STATUS = 'PROBATION'
     11 records
.
Command Line    ‖<C:>‖CONTROL                ‖Rec: EOF/2314    ‖    ‖  Caps

                Enter a FoxBASE+ command
```

Greater Bethel African Methodist Episcopal Church

201 GRANDIN ROAD

CHARLOTTE, NORTH CAROLINA 28208

Rev. Conrad K. Pridgen
Pastor

Church: 376-4345
Parsonage: 333-5393

December 14, 1992

Dear Parent:

The Greater Bethel AME Church family will open its fellowship hall on Friday evenings beginning on January 8, 1993 from seven to nine o'clock for the purpose of providing a safe and wholesome place for youth.

Our purposes are:

1) To provide a safe and wholesome gathering place for youth
2) To provide an environment in which youth can display their talents
3) To aid youth in building and strengthening their self-confidence and self-esteem
4) To enhance high moral character development

On these Friday evenings, the young people will participate in group games such as Monopoly, Checkers, and Uno. They will also have experiences displaying their talents in singing, in writing, in reading poetry, and in writing and participating in plays. This project which is a co-partnership with Quail Hollow Middle School is intended to provide our youth with an alternative to being in dangerous places during dangerous hours doing dangerous things.

Our young people are very precious to us, and we at Greater Bethel realize that they are precious to God also. Therefore, we hope that you will take a few moments to come out to Greater Bethel, 201 Grandin Road on December 19, 1992 at 11:00 a.m. to hear more about this project.

Please know that we welcome your suggestions and prayers.

May God bless you and yours with a warm and satisfying Christmas holiday.

Yours in Christian Service,

Conrad K. Pridgen

Conrad K. Pridgen,
Pastor

Statewide: TOTAL ARRESTS BY AGE: 1991

Offense Category	15 & Under	16	17	18	19	20	21	22	23	24	25-29	30-34	35-39	40-44	45-49	50-54	55-59	60-64	65+	Total	% Dist
Murder	19	24	34	50	44	43	41	47	43	25	130	102	52	45	27	18	7	8	12	771	0.2
Manslaughter	0	2	1	2	1	4	3	2	2	0	10	11	8	6	3	2	0	0	0	57	0.0
Forcible Rape	28	23	39	40	40	51	43	38	32	38	182	156	109	53	23	13	8	4	6	926	0.2
Robbery	157	159	212	238	245	229	215	204	209	172	702	475	226	78	29	12	6	4	3	3,575	0.7
Aggravated Assault	658	562	733	886	904	954	1,005	891	925	874	4,132	3,098	2,200	1,377	819	465	267	194	224	21,168	4.4
Burglary	1,448	1,144	1,257	1,339	1,170	956	818	769	663	704	2,997	1,972	1,076	531	201	93	49	29	30	17,246	3.6
Larceny	3,688	2,312	2,407	2,313	2,188	1,857	1,717	1,505	1,390	1,333	6,722	5,685	3,976	2,225	1,023	628	405	303	389	42,067	8.7
Motor Vehicle Theft	269	276	261	218	180	119	102	95	80	62	336	219	134	68	26	11	8	5	4	2,473	0.5
Arson	115	17	23	24	22	19	26	16	20	12	97	77	51	32	33	8	7	8	0	607	0.1
Simple Assault	1,404	1,011	1,269	1,478	1,699	1,807	1,913	1,776	1,835	1,819	8,545	6,540	4,379	2,514	1,471	754	464	298	291	41,267	8.5
Forgery & Counterfeiting	22	61	149	182	226	242	310	265	279	301	1,430	1,129	678	313	125	87	26	10	13	5,848	1.2
Fraud	76	179	301	729	1,278	1,939	1,997	2,246	2,334	2,261	11,519	10,376	7,925	5,358	2,545	1,342	760	331	432	53,930	11.1
Embezzlement	0	32	58	108	92	112	116	9	75	69	288	242	161	113	49	115	18	2	4	1,744	0.4
Stolen Property	308	337	358	431	420	346	361	26	238	241	937	699	453	289	125	72	44	27	28	5,975	1.2
Vandalism	1,128	504	589	551	548	533	509	44	390	396	1,705	1,156	755	384	211	90	62	29	33	10,016	2.1
Weapons	264	283	416	408	463	466	481	38	355	338	1,292	946	672	439	252	136	93	49	71	7,812	1.6
Prostitution	1	8	5	13	28	41	61	5	55	55	251	185	89	49	26	18	7	7	6	955	0.2
Sex Offenses	89	45	47	45	103	73	81	9	97	102	418	406	278	172	104	58	37	27	52	2,324	0.5
Drugs	286	612	936	1,377	1,585	1,592	1,565	1,36	1,323	1,365	5,850	4,457	2,682	1,439	602	281	171	83	94	27,664	5.7
Gambling	5	2	2	4	5	6	7	6	6	8	54	63	55	67	53	53	37	19	51	503	0.1
Offenses Against Family	9	25	45	83	149	192	228	246	270	333	1,535	1,261	914	502	210	70	25	9	11	6,117	1.3
DUI	54	421	848	1,224	1,865	2,549	3,225	2,933	2,759	2,688	14,345	13,219	9,409	6,177	3,733	2,232	1,454	861	911	70,927	14.6
Liquor Laws	147	686	1,130	1,892	1,973	1,842	656	461	368	361	1,435	1,299	920	641	463	312	234	146	159	15,125	3.1
Disorderly Conduct	553	420	502	609	743	740	820	696	683	668	3,006	2,638	1,798	1,049	682	397	275	207	127	16,613	3.4
Vagrancy	3	17	12	10	7	10	6	6	9	5	44	23	17	16	9	8	1	2	1	206	0.0
All Other Offenses	2,080	2,197	3,504	4,820	5,422	6,268	6,166	5,665	5,596	5,352	26,120	21,179	14,457	8,523	4,388	2,337	1,316	874	947	127,213	26.3
Curfews — Loitering	11	19	39	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	69	0.0
Runaways	959	30	7	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	996	0.2
TOTAL	13,781	11,408	15,184	19,094	21,400	22,390	22,472	20,115	20,070	19,792	94,082	77,613	53,474	32,460	17,232	9,612	5,782	3,536	3,899	484,194	100.0

TOTAL ARRESTS BY SEX: 1991

Statewide

Offense Category	Persons Arrested		Percent Distribution	
	Male	Female	Male	Female
Murder	689	82	89.4	10.6
Manslaughter	44	13	77.2	22.8
Forcible Rape	917	9	99.0	1.0
Robbery	3,340	235	93.4	6.6
Aggravated Assault	17,764	3,404	83.9	16.1
Burglary	15,903	1,343	92.2	7.8
Larceny	29,961	12,106	71.2	28.8
Motor Vehicle Theft	2,247	226	90.9	9.1
Arson	506	101	83.4	16.6
Subtotal - Part 1 Offenses	71,371	17,519	80.3	19.7
Simple Assault	34,543	6,724	83.7	16.3
Forgery & Counterfeiting	3,674	2,174	62.8	37.2
Fraud	26,331	27,599	48.8	51.2
Embezzlement	1,040	704	59.6	40.4
Stolen Property	5,194	781	86.9	13.1
Vandalism	8,425	1,591	84.1	15.9
Weapons	7,270	542	93.1	6.9
Prostitution	385	570	40.3	59.7
Sex Offenses	2,053	271	88.3	11.7
Drugs	23,281	4,383	84.2	15.8
Gambling	410	93	81.5	18.5
Offenses Against Family	5,616	501	91.8	8.2
DUI	61,489	9,438	86.7	13.3
Liquor Laws	12,935	2,190	85.5	14.5
Disorderly Conduct	14,117	2,496	85.0	15.0
Vagrancy	177	29	85.9	14.1
All Other Offenses	102,162	25,051	80.3	19.7
Curfews - Loitering	59	10	85.5	14.5
Runaways	443	553	44.5	55.5
Subtotal - Part 2 Offenses	309,604	85,700	78.3	21.7
Grand Total	380,975	103,219	78.7	21.3

TOTAL ARRESTS BY RACE: 1991

Statewide

-118-

Offense Category	Total	Race				Ethnicity	
		White	Black	Indian	Asian	N-Hisp	Hisp
Murder	771	256	489	21	5	760	11
Manslaughter	57	35	20	0	2	57	0
Forcible Rape	926	355	552	14	5	916	10
Robbery	3,575	743	2,787	36	9	3,559	16
Aggravated Assault	21,168	8,680	12,174	252	62	21,033	135
Burglary	17,246	8,621	8,236	350	39	17,129	117
Larceny	42,067	17,788	23,536	580	163	41,745	322
Motor Vehicle Theft	2,473	1,142	1,265	53	13	2,454	19
Arson	607	335	261	8	3	603	4
Subtotal - Part 1 Offenses	88,890	37,955	49,320	1,314	301	88,256	634
Simple Assault	41,267	17,382	23,135	653	97	41,013	254
Forgery & Counterfeiting	5,848	3,122	2,631	94	1	5,830	18
Fraud	53,930	27,597	25,941	303	89	53,835	95
Embezzlement	1,744	895	830	12	7	1,735	9
Stolen Property	5,975	2,421	3,485	51	18	5,903	72
Vandalism	10,016	4,944	4,900	138	34	9,940	76
Weapons	7,812	3,239	4,383	125	65	7,743	69
Prostitution	955	492	436	8	19	949	6
Sex Offenses	2,324	1,485	796	27	16	2,290	34
Drugs	27,664	11,174	16,156	263	71	27,512	152
Gambling	503	179	323	0	1	503	0
Offenses Against Family	6,117	2,416	3,645	48	8	6,103	14
DUI	70,927	48,640	19,169	1,156	1,962	70,338	589
Liquor Laws	15,125	10,600	4,280	145	100	15,010	115
Disorderly Conduct	16,613	7,933	8,386	239	55	16,441	172
Vagrancy	206	155	51	0	0	203	3
All Other Offenses	127,213	58,224	66,559	1,869	561	126,464	749
Curfews - Loitering	69	50	17	1	1	68	1
Runaways	996	482	476	33	5	995	1
Subtotal - Part 2 Offenses	395,304	201,430	185,599	5,165	3,110	392,875	2,429
Grand Total	484,194	239,385	234,919	6,479	3,411	481,131	3,063

Greater Bethel African Methodist Episcopal Church

201 GRANDIN ROAD

CHARLOTTE, NORTH CAROLINA 28208

Rev. Conrad K. Pridgen
Pastor

Church: 376-4345
Parsonage: 333-5393

To: Ms. Langston

From: Rev. Pridgen CKP

Ref: Student Information

Please send me the attendance records of the students in the 208 zip code area. You will find the names on the enclosed sheets. Also, please include any information concerning their grade point average, any serious disciplinary referrals, and any other information that you judge to be helpful in gaining a good picture of the present condition of these students.

THE 5 ZIP CODES WITH THE HIGHEST NUMBER OF LIVE BIRTHS TO TEENS IN 1990 ARE AS FOLLOWS:

ZIP CODE	#LIVE BIRTHS	% OF LIVE BIRTHS WHICH WERE REPEAT PREGNANCIES
28208	223	50%
28205	144	42%
28216	104	25%
28213	104	28%
28206	92	54%

APPA MEMBERS

Sheba Anderson - American Red Cross
Vickie Armstrong - Harding High School
Michael Brown - Housing Authority
Dr. Sam Blumenthal - MCAP Board Member
Bob Bunn - MCAP Board Member
Richard Campbell - Seigle Ave Presbyterian Church
Patricia Collins - Harding Evening Program
Dr. George Cook, Jr. - Greater Mt. Sinai Baptist Church
John Crawford - General Steel Drum Corporation
Rev. Tyler Downing - MCAP Board Member
Thereasea Elder - MCAP Board Member
Dee Fox - Leadership Charlotte
Stanley Graham - Belmont Regional Center
Claire Hurst - The Children's Home Society of NC
Ann Marie Hurst - Attorney
Fay Jones - Fairview Homes
Joan Kennedy-Ross - Parks and Recreation
Rev. Norman E. Kerry, Jr. - MCAP Board Member
Celesta Miller - Charlotte Mecklenburg Urban League
Ron Miller - Miller & Associates
Mary Maxwell - TAPS Supporter Member
Janice Morris - Dolly Tate Teenage Parent Services
Charlene Price - WCCB-TV
Essie Shipp - Mayfield Alternative School
William Simmons - Housing Authority
Linda Love Talmadge - MCAP Board Member
Queen Thompson - MCAP Board Member
Officer A. Leon Threatt - MCAP Board Member
Sandy Vermillion - MCAP Board Member

A MESSAGE TO THE COMMUNITY

The past year has been marked by many changes in our school system. These changes were designed to lay the groundwork for improving the quality and relevance of schooling in Charlotte-Mecklenburg.

The most significant resource that I have come to count on is our citizenry and its demands to improve the schools. Your interest in- and support of - education are the fuel we need to move the engine of progress forward.

As part of my commitment to restructuring Charlotte-Mecklenburg's schools, I promised to share the results of our first year's efforts as fully as possible. The result is this Report Card. There is one for each school as well as one for the entire district.

It's my hope that this information will give you a clearer picture of your school and its students, and that the clearer picture will result in an understanding of where we all need to work to improve education for our children.

I thank you for your interest and support and encourage you to make the commitment of involvement today.

Sincerely,

John A. Murphy
Superintendent

- -

The CMS Report Card documents the nature and extent of student progress in each of the system's schools. It is intended for use by the following audiences:

- parents who will be able to judge the progress of their child's school compared to other schools in the system;
- community members who are owed an accounting of the outcomes of the investment that they are making in local education;
- individual school staffs who can quickly assess the nature of learning and participation at their schools and, where weaknesses are identified, can take appropriate remedial actions; and
- school system central office staff who will use the information to identify system strengths and weaknesses and and then to allocate resources and special help accordingly.

(Continued on the inside of the back cover.)

SCHOOL STAFF

NUMBER OF STAFF MEMBERS
(Full-time Equivalence)

Administrators	5.0
Classroom Teachers	68.9
Itinerant Teachers	0.9
Teacher Assistants	0.0
Other Certified Staff	7.0
Other Staff	24.3

HIGHEST DEGREE EARNED BY TEACHERS
(Percentage of Teaching Staff)

Bachelor's Degree	76.1
Master's Degree	22.5
Advanced Certificate	1.4
Doctorate	0.0

TEACHERS' YEARS OF EXPERIENCE
(Percentage of Teaching Staff)

0-3 Years	21.1	16-25 Years	23.9
4-9 Years	39.4	26 or More Years	7.0
10-15 Years	8.5		

STUDENTS

GRADE LEVELS

Grade 7	500
Grade 8	435
Grade 9	426
Total Membership	1361

GENDER

Female	693
Male	668

RACE

Asian	25	1.8 %
Black	424	31.2 %
Hispanic	10	0.7 %
Indian	3	0.2 %
White	899	66.1 %

ELIGIBLE FOR FREE OR REDUCED PRICE LUNCH

325 (23.9 %)

LIMITED ENGLISH PROFICIENCY

18

(Student counts as of March 3, 1992)

EXCEPTIONAL CHILDREN'S PROGRAM PARTICIPANTS IN 1991-92

HANDICAPPED STUDENTS

Autistic	0
Educable Mentally Handicapped	11
Emotionally Handicapped	7
Hearing Impaired	0
Learning Disabled	82
Multiple Handicaps	0
Other Health Problems	1
Orthopedically Impaired	0
Speech and Language Imp.	3
Severely/Profoundly Mentally H.	0
Trainable Mentally Handicapped	0
Visually Impaired	1
Total Handicapped	105 (7.7%)

GIFTED AND TALENTED STUDENTS

Academically Gifted	276
Academically Talented	112
Total AG/AT Students	388 (28.5%)

SETTING FOR HANDICAPPED EXCEPTIONAL CHILD SERVICES

Regular Classroom (0-15% Out of Class)	64
Resource Room (0-59% Out of Class)	39
Separate Class (60-100% Out)	2
Special Day (100% Out)	0

ATTENDANCE/ABSENTEEISM

AVERAGE DAILY ATTENDANCE (Overall Days Present/ Possible Days Present)

Year	Average Daily Attendance
1989-90	92.7
1990-91	92.8
1991-92	93.1

PERCENTAGE OF STUDENTS ABSENT 18 OR MORE DAYS DURING THE YEAR

Year	All	Student Group			
		Black	White	Female	Male
1989-90	17.5	23.9	14.5	15.9	19.3
1990-91	19.6	27.1	16.1	19.9	19.3
1991-92	19.0	25.6	16.1	20.9	16.9

RETENTIONS

Students Recommended for Retention in Grade in June*

Year		All	Black	White	Female	Male
1990-91	Number	163	114	47	Not Available	
	Rate	13.16	26.80	6.00		
1991-92	Number	161	101	59	55	106
	Rate	12.00	24.20	6.60	8.00	16.20

*May include students promoted after summer school

SUSPENSIONS

In-School Suspensions

Year		All	Student Group Black	White	Female	Male
1990-91	Number	753	562	188	216	537
	Rate*	60.8	132.2	24.0	34.8	86.5
1991-92	Number	699	508	188	262	437
	Rate*	52.0	121.5	21.2	38.0	66.7

Out-of-School Suspensions

Year		All	Student Group Black	White	Female	Male
1990-91	Number	180	156	24	64	116
	Rate*	14.5	36.7	3.1	10.4	18.7
1991-92	Number	86	67	19	36	50
	Rate*	6.4	16.0	2.1	5.2	7.6

* Suspension rates are the number of suspensions divided by the number of students (times 100). Most students are never suspended, while some students have multiple suspensions.

EXCLUSIONS

Number of Students Excluded
By the Superintendent for Extreme Behavior Problems

Year	All	Student Group Black	White	Female	Male
1989-90	32	24	8	3	29
1990-91	29	16	13	7	22
1991-92	19	11	8	7	12

PRELIMINARY SCHOLASTIC APTITUDE TESTS RESULTS

Average Scale Score on PSAT for Ninth Grade Students (1991-92)

Subtest	All	Student Group Black	White	Female	Male
Verbal	31.7	25.6	35.0	31.8	31.8
Mathematics	35.7	29.3	38.8	35.5	36.0

Total PSAT Verbal and Mathematical scores are reported on a scale of 20 to 80, equivalent to the SAT scale of 200 to 800 divided by 10.

STUDENT REPORT CARD GRADES

Grade 9 1991-92
Percentage of Total Grades Received for Each Report Card Letter Grade

Grade	All	Student Group Black	White	Female	Male
A	26.0	13.8	32.0	31.1	19.8
B	32.1	25.7	35.3	34.8	29.0
C	21.8	28.6	18.4	20.5	23.4
D	14.9	23.4	10.7	10.2	20.4
F	5.2	8.4	3.7	3.4	7.4

DROPOUTS

Dropouts - June Counts

Year	All Number	All Pct*	Black Number	Black Pct*	White Number	White Pct*	Female Number	Female Pct*	Male Number	Male Pct*
1990-91	23	1.7	15	3.3	8	0.9	6	0.9	17	2.5
1991-92	27	1.9	14	3.2	13	1.4	17	2.3	10	1.4

*Percentages are based on membership at the end of the school year for students in Grades 7-12. Other dropout rates reported elsewhere use different groups, and counts may be taken at different times.

CALIFORNIA ACHIEVEMENT TEST RESULTS

Median Percentile Rank for CAT 1990, 1991, and 1992
(All Students Tested At This School)

Grade Level	Year	Subtest Reading	Language	Mathematics	Total Battery
7	1990	60	62	79	68
	1991	58	61	73	64
	1992	54	62	79	66
8	1990	59	59	65	63
	1991	63	61	70	67
	1992	64	61	75	66
9	1990	63	60	70	64
	1991	62	57	62	60
	1992	63	63	69	64

Median Percentile Rank of Total Battery for Student Groups
1990-1992

Grade Level	1990 B	1990 W	1990 F	1990 M	1991 B	1991 W	1991 F	1991 M	1992 B	1992 W	1992 F	1992 M
7	41	77	70	64	39	79	66	63	31	76	68	65
8	37	76	66	58	37	77	66	69	35	80	67	65
9	35	74	71	59	30	74	62	55	33	77	64	64

B=Black W=White F=Female M=Male

CALIFORNIA ACHIEVEMENT TEST RESULTS (CONTINUED)

1992 Percentage of Total Battery Scores in Each Quartile

Grade Level	Quartile	Quartile/Description	Percent of Scores in Quartile: Norm	Student Group: All	Black	White
7	1	Percentile 1-25 Low Achievement	25%	14.2	37.7	5.1
	2	Percentile 26-50 Low Average	25%	20.1	32.6	15.8
	3	Percentile 51-75 High Average	25%	25.5	15.9	28.4
	4	Percentile 76-99 High Achievement	25%	40.2	13.8	50.7
8	1	Percentile 1-25 Low Achievement	25%	15.0	35.1	5.4
	2	Percentile 26-50 Low Average	25%	18.5	33.6	11.8
	3	Percentile 51-75 High Average	25%	26.5	22.9	27.9
	4	Percentile 76-99 High Achievement	25%	39.9	8.4	55.0
9	1	Percentile 1-25 Low Achievement	25%	18.0	41.2	6.5
	2	Percentile 26-50 Low Average	25%	19.7	29.4	15.6
	3	Percentile 51-75 High Average	25%	23.8	19.9	25.2
	4	Percentile 76-99 High Achievement	25%	38.6	9.6	52.7

NORTH CAROLINA END OF COURSE TESTS

Three Years of End of Course Test Results

Course	Year	Average Percentage of Items Correct Student Group* All	Black	White	Female	Male
English 9	1989-90	64.3	53.4	67.3	68.1	60.1
	1990-91	66.1	54.9	71.7	68.1	63.7
	1991-92	67.8	55.4	73.3	70.5	64.5
Economic/Legal/ Political Systems	1989-90	This was a new test in 1990-91.				
	1990-91	62.1	50.4	68.3	62.1	62.2
	1991-92	64.9	51.5	71.2	65.6	64.2
Algebra 1	1989-90	80.1	72.2	81.4	80.7	79.4
	1990-91	72.9	63.9	74.9	74.0	72.1
	1991-92	79.4	71.8	80.8	78.1	80.7
Geometry	1989-90	82.8	**.*	83.2	81.4	84.9
	1990-91	80.0	71.7	80.3	79.1	81.5
	1991-92	81.5	**.*	81.3	81.2	81.9
Physical Science	1989-90	This was a new test in 1990-91.				
	1990-91	65.1	53.4	71.3	62.6	67.4
	1991-92	66.1	52.2	72.1	64.0	68.6

**.* Too few students for meaningful analysis
* As listed on CMS Student Data Bank

NORTH CAROLINA COMPETENCY REQUIREMENTS

Percentage of Ninth Grade Students Who Had Demonstrated Competency

Year	Competency Area	Student Group All	Black	White	Female	Male
1991	Reading	84.5	71.8	91.5	88.1	81.1
	Mathematics	80.3	62.7	90.3	85.6	75.2
	Writing-Objective	78.3	58.5	89.9	85.6	71.4
	All Three Areas	72.5	48.6	86.3	78.9	66.5
1992	Reading	86.7	75.0	92.5	91.7	80.7
	Mathematics	77.4	54.3	88.7	80.7	73.4
	Writing-Objective	79.5	58.6	89.8	86.0	71.9
	All Three Areas	71.7	46.4	83.8	76.8	65.6

FOREIGN LANGUAGE COURSE ENROLLMENT

Students Enrolled in Full-Year Foreign Language Courses 1991-92

All Number	All Pct*	Black Number	Black Pct*	White Number	White Pct*	Female Number	Female Pct*	Male Number	Male Pct*
159	18.5	27	9.6	118	21.2	78	17.8	81	19.2

* Percentage of total course enrollment, Grade 8 and Grade 9

GEOMETRY ENROLLMENT IN NINTH GRADE

Students Enrolled in Geometry in 1991-92

All Number	All Pct*	Black Number	Black Pct*	White Number	White Pct*	Female Number	Female Pct*	Male Number	Male Pct*
105	24.5	9	6.3	90	33.1	61	26.4	44	22.2

* Percentage of total membership at Grade 9

NORTH CAROLINA SCIENCE TEST RESULTS

N.C. Science Test - Median State Percentile

Grade Level	Year	Student Group All	Black	White	Female	Male
8	1990	61	33	75	57	61
	1991	67	34	81	60	75
	1992	68	37	81	64	71

1992 N.C. Science Test

Percentage of Students Scoring in
Each Quartile of the State Distribution

Grade Level	Quartile	Description		Percent of Scores In Quartile Norm	School
8	1	Percentile 1-25	Low Achievement	25%	15.7
	2	Percentile 26-50	Low Average	25%	18.3
	3	Percentile 51-75	High Average	25%	24.6
	4	Percentile 76-99	High Achievement	25%	41.5

NORTH CAROLINA SOCIAL STUDIES TEST RESULTS

N.C. Social Studies Test - Median State Percentile

Grade Level	Year	Student Group All	Black	White	Female	Male
8	1990	55	28	62	55	59
	1991	67	40	73	60	73
	1992	69	42	77	63	73

1992 N.C. Social Studies Test

Percentage of Students Scoring in
Each Quartile of the State Distribution

Grade Level	Quartile	Description		Percentage of Scores In Quartile Norm	School
8	1	Percentile 1-25	Low Achievement	25%	16.1
	2	Percentile 26-50	Low Average	25%	16.4
	3	Percentile 51-75	High Average	25%	25.9
	4	Percentile 76-99	High Achievement	25%	41.6

NORTH CAROLINA WRITING TEST RESULTS

1992 N.C. Writing Tests
Percentage of Students Scoring in the Competent Writing Range

Grade Level	Writing Score	Student Group				
		All	Black	White	Female	Male
8	Content Score (2.5-4.0)	60.3	32.7	72.3	63.6	57.5
	Writing Conventions (++)	72.6	38.0	87.9	73.9	71.3

PROGRESS TOWARD ACHIEVING CMS BENCHMARK GOALS FOR 1991-92

Goal	Number of Subgoals	Subgoals Met Fully	Subgoals Met 75%	Subgoals Not Met
California Achievement Test score improvement and decrease in Black/White achievement gap	6			6
Increase end of course test scores and decrease Black/White achievement gap	9	4		5
Decrease out-of-school suspensions and decrease the Black/White gap in rate of suspensions	2	2		
Decrease retentions by 10% and decrease Black/White gap by 10%	2		2	
Total Subgoals	19	6	2	11

Notes on Student Outcome Data

1. North Carolina End of Course Tests (NCEOT) - These tests measure student progress on course objectives as stated in the N. C. Basic Education Plan. These tests are given in Algebra I and II, Biology, U.S. History, Geometry (requires a written proof as part of the exam), Chemistry, Physics, 9th and 10th Grade English, Physical Science, and Economic/Legal/Political Systems.

2. California Achievement Tests (CAT) - These tests have been given annually to all students in grades three through nine. The CAT allows local, state and national comparisons in performance.

3. North Carolina Science Test (NCST) - This test is given for grades three, six and eight. The test measures knowledge not assessed by the CAT and allows local and state comparisons in performance.

4. North Carolina Social Studies Test (NCSST) - This test is given for grades three, six and eight. The test measures knowledge not assessed by the CAT and allows local and state comparisons in performance.

5. North Carolina Writing Test (NCWT) - This essay-type test requires sixth and eighth graders to write to a specific and uniform topic.

6. Preliminary Scholastic Aptitude Test (PSAT) - This test is taken on a voluntary basis by students in grades nine and ten. The test is a North Carolina version of the national PSAT. It tests verbal and mathematical abilities.

7. North Carolina Competency Requirements (NCCR) - This test measures minimum basic skills in reading, mathematics and writing. Students are required to pass the test between the ninth and twelfth grades in order to receive a diploma.

8. Scholastic Aptitude Test (SAT) - Senior high school students take this test on a voluntary basis, but results from it are required for entrance into most colleges. Verbal and mathematical abilities are measured.

9. College Entrance Examination Board Achievement Tests (CEEBAT) - Senior high school students take these tests on a voluntary basis as companions to the SAT. The tests measure abilities in specific subject areas. Results are submitted for entrance into college.

10. Advanced Placement Tests (APT) - Senior high school students take these tests on a voluntary basis. The tests measure student performance on the Advanced Placement Curriculum in 15 subject areas. Results are submitted for entrance into college.